AKWESASNE NOTES

"WHERE THE PARTRIDGE DRUMS

rt L. Bee
U 158 /4
University of Connecticut
Storrs, Connecticut 06225

Early Spring, 1971
(April Issue)

Athabaskan Children, Tanana, Alaska
photo by Ted Hetzel

vol 3, no. 3
circulation: 16,000

50¢

editorial

Those who came before us suffered, fought, worked, died -- so that we would have a place to put our feet on this earth. Sometimes only a handful hung on to prevent a language, ceremonies, and a way of life from vanishing forever. One who remained when there were just a few is Tehatakehta (Paul David) Mohawk of the Snipe Clan. He did his job -- we honor him.

SMILE AND LAUGH, MY CHILDREN! You are our future. Which one of you will be our leader? Which one a clan mother? Which one will know the mysteries of life? Which one will defend our homes?

Which one will die in Vancouver's skid road? Which one will hang at the county jail? Which one will sit in despair? How long, my children, will you keep your smiles?

When you are older, will you ask, "Where were you, Dad, when they went to Alcatraz?" "Mother, why didn't you learn the songs?" "What happened, aunt of mine, to the sacred things?" "Who, Uncle, of our people was the last to speak the language?"

Yes, you <u>will</u> ask. Can I say, "I was busy." Do you think being sponsor of the Boy Scout troop is good enough? Will a "chance for an education" make you satisfied? Maybe the missionary will help me reply to you. Didn't they teach you in "Indian Studies"?

****

OUR ANCESTORS, MY CHILDREN, gave us all the things we need to have a good life. They developed a religion, a way of life, that is just as natural in the 20th century as it was a thousand years ago. Tecumseh, Crazy Horse, Geronimo -- they did a good job for us when they were here. The medicine people, the singers, they're in the Spirit World now. And we are their grandchildren...it's our turn to keep the Ancient Circle unbroken.

Enough of being bi-cultural! Enough of trying to "beat them at their own game". Enough "pride in my heritage". I AM my heritage. And I know the color of knowledge is not white. You, my children, are going to keep your smiles.

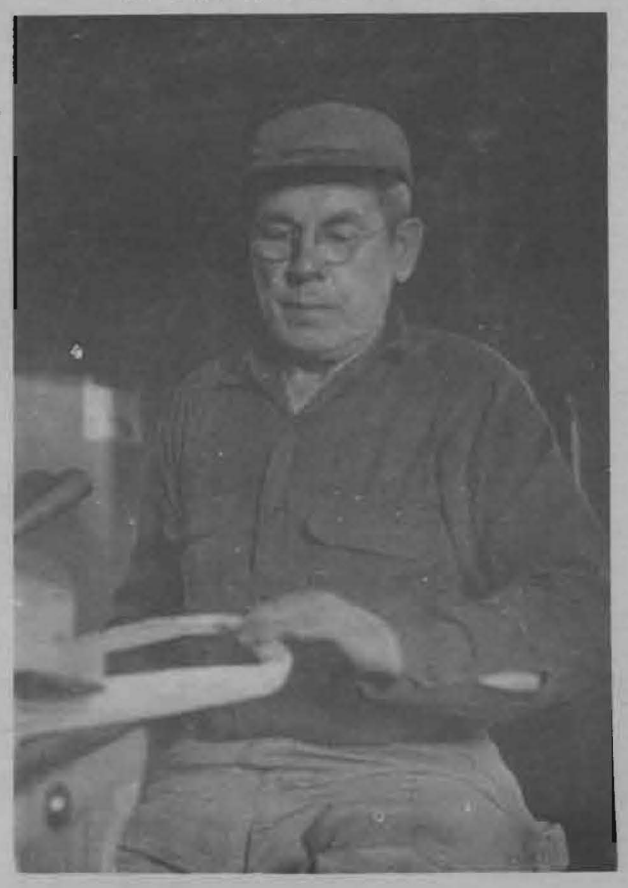
Look about you, my children, at those who claim to be your teachers. Is the land still good? Is the water still clean? Is there peace among their people? Are their own children happy? Do they respect you? Look at those who guide your destinies. Where are they going?

Prepare the ground --we're planting big this year. Grandpa still knows how to make the Sweat Lodge work. To the sacred places for the ceremonies -- the tourists can pow-wow alone. Our Mother Earth will purify our bodies. Father Sky will cleanse our minds. We will know the Creation.

Someday, my children, you too will be old. Someday, your grandchildren will ask you to sing the songs, perform the ceremonies, tell the secrets of the earth. And you will be able to say,

"My elders did their job. I know what you ask."
And the unborn of the Mohawk Nation, the Pomo Nation, the Hopi and the rest will continue to be the custodians of this land.

Indian "rights" don't come from the treaties, and they don't come from the government. They come from the Creator, who put the Indians here. The Indian "rights" and the Indian "way" go hand in hand -- lose one, and you lose the other. One who has kept the ancient knowledges so we, his grandchildren, can follow that way of life is Kanawakeron (Alex Gray), Mohawk of the Bear Clan. We honor him.



THE SECOND FRONT PAGE

AKWESASNE NOTES

Cree chief on warpath over $6 billion project

by James Stewart

THE MONTREAL STAR, MAY 4, 1971

Hydro accused of James Bay 'land grab'

RUPERT HOUSE, Quebec — Billie Diamond is 21 years old and Chief of the Cree Indians at this 300-year-old settlement on James Bay.

The $6 billion hydroelectric and transportation developments in Northwestern Quebec, announced last week by Premier Bourassa, will take place on what he and most other Indians in the area regard as Indian land, their land.

Billie Diamond is going to fight.

He wants the help of every Indian in Quebec to stall the project or to get compensation for Indians whose land and livelihood will be affected by the dams, power stations, river diversions and roads.

"This will ruin and degrade the Indian people," he told newsmen from THE MONTREAL STAR a few days after the Bourassa announcement. "This is really Indian land. The Indians of the whole province should fight for their rights."

"The Indians have never been informed about this project," he continued. "Hydro-Quebec never discussed this with me or with any other Indian. They just came in and are taking away the land that belongs to us."

Billie Diamond squatted in the yard of the band council office and laid out three sticks on the ground.

"This is the Nottaway River" he said. "Here's the Boadback River and this is the Rupert River. Over here 20 families have traplines. What's going to happen when these rivers are diverted? This is Nemiscau. 250 Indians moved out of there because it's going to be flooded. Here's the Nottaway. The geese follow the Nottaway. What's going to happen to the geese when the Nottaway is diverted?"

Then he jabbed another stick straight into the ground and stood up.

"That's Rupert House," he said. He savagely kicked the stick away. "No more Rupert House. Just a swamp, a slum at the end of a booze road."

There are about 5,000 Indians living in the vast James Bay basin where the Quebec government is attempting to promote an economic boom for northwestern Quebec. The main concentrations are at Mistassini Lake, Fort George, and Rupert House. Rupert House with about 1,000 Indians, seems likely to be most affected by the development, at least in the early stages.

"I think it's the feeling of all the chiefs on James Bay that the Indians will get nothing out of this project and will be ruined completely," said Billie Diamond.

Billy was elected chief in July, 1970. He ran against his father who had been chief for 15 years.

Billie has had 13 years of education. He graduated from high school in Sault Ste. Marie, Ontario, and when he came back home to Rupert House he had forgotten most of his Cree and had to relearn it.

He is representative of some of the young chiefs that have been elected along the coast. He is better educated than his predecessors, more articulate, more acquainted with white culture and more hostile to many aspects of it.

Learning red power

Billie Diamond and others, in a kind of controlled anger, are slowly learning the uses of power, in this case Indian power, Red Power.

"The white man taught us impatience, when we were patient," says Billie.

There are people at Rupert House who are seriously concerned about serious racial conflict. There is plenty of political conflict there already, which is typical of northern communities.

The first stage of the hydroelectric program will cost $3 billion over the next ten years. The Nottaway and Broadback Rivers are to be diverted into the Rupert River. Up to a dozen generating stations on the Rupert will produce 36 billion kilowatt hours of electric power.

As far as Billie Diamond is concerned, the project is bad for the Indians and must be fought.

He bases his position on the 1912 act extending the Quebec boundaries, and the recent Dorion inquiry on Quebec's territorial integrity, which gave support to Indian claims to territorial rights in the north.

Billie Diamond says Rupert House will remain a place where Indians live. But he says there will also be a new town nearby, when the road is through and the work is going on.

"So there will be two towns, one French and one Indian. And there won't be any development in the Indian town. In the French town there will be hotels and taverns when the road comes .... I call these roads booze roads.

"Indians here have a drinking problem," he said. "It will get a lot worse when the road and the town come. The Indians will go there and set up their tents outside the village like they do in Matagami.

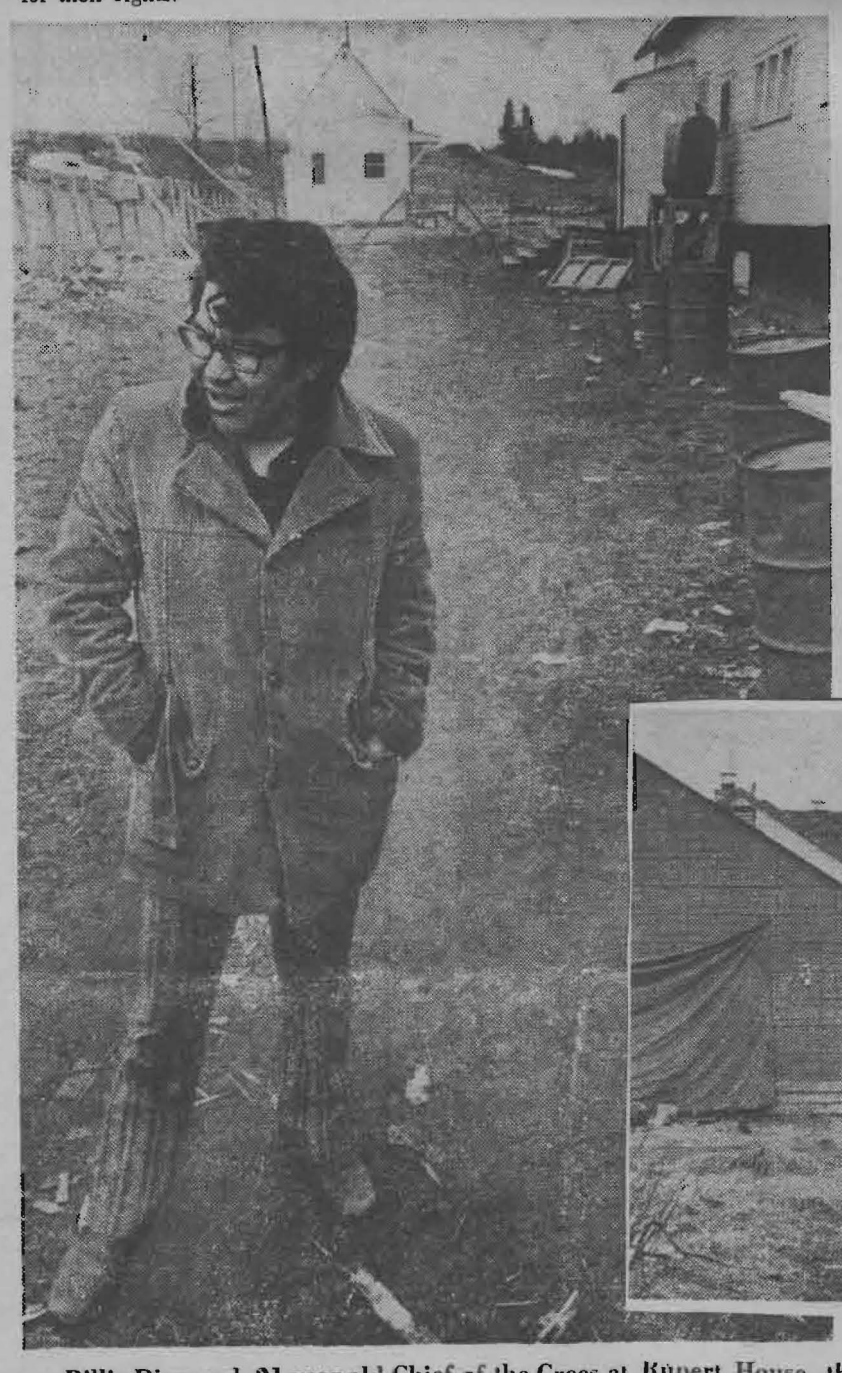
Affect trapping

"The hydro project is going to affect trapping and the game the Indians kill. Indians won't be able to fish and hunt. Most likely there will be pollution here. At the moment we get our water directly from the river.

"Education will be involved. There will be even more problems and confusion about French and English schools," he said.

Employment with Hydro-Quebec was not a good prospect for Indians," said Billie Diamond. "Most of the Indians aren't trained or qualified for permanent work with Hydro. Maybe they'll get some bush work, blitzing trails and so on for four or five years. but then what? The Indian will have lost his hunting skills and opportunities and he'll be degraded, ruined, he'll end up in a slum on welfare and the young girls will go into prostitution.

"We have nothing to do with the province of Quebec," he said. "We're supposed to be under federal jurisdiction and it's going to remain that way."



Staff Photos by Bill Rol sen

Billie Diamond, 21-year-old Chief of the Crees at Rupert House, the Indian settlement likely to be most affected by the James Bay project.

INDIAN LAND

CALENDAR

MAY

19-21 Anadarko, Oklahoma: Riverside Indian School Centennial.

20-23 Ignacio, Colorado: Southern Ute Bear Dance. (Jim Jefferson, Ignacio, for information)

22 Randolph, Massachusetts. New England Coastal Schaghticoke Assn. at Civil Defense HQ. PowWow. (Contact: Necia Hopkins, 142 Center Randolph, Massachusetts 02368.)

23 Libertyville, Illinois -- Des Plaines Marathon Canoe Race. (Chicago Indian Center, Roger Harper, 1630 W. Wilson Ave., Chicago)

24-29 Victoria, B.C.: Indian Encampment, McCauley Point.

29-31 Perth, N.B: Traditional Indian Unity Convention on the Tobique Maliseet Reserve. (Marg Perley, Tobique Reserve, Perth, N.B.)

31 Fort Michilimackinac (near Mackinac Bridge) Michigan: Protest against the Fort. (Moose Pamp, 324 N. Pine St., Lansing, Michigan 517-487-3915

JUNE

1-4 Yellowknife, NWT: Canadian Assn of Indian andEskimo Education (Elsie Bourgaize, Box 224, Wright Hi School, Hull, Quebec)

5-7 Los Angeles: Indian Bowling Tournament (Riley Poodry, 514½ S. Resh, Anaheim, Cal)

6 San Quentin, California: 4th annual PowWow. 10 a.m. - 2 p.m. Make advance arrangements to enter the prison by writing Indian Cultural Group, State Prison, San Quentin, Cal. (California people take notice!)

11-13 Albuquerque: 2nd annual Intertribal Powwow (Kenneth Haury, Box 621, Albuquerque, N.M.

11-12 Portland, Oregon: Powwow

13-19 Wellpinit, Wash.: Indian Education Workshop. (Contact John Ross, Dept. of Soc., E.W.S.C., Cheney, Wn.)

15-21 Okemah, Oklahoma: 4th Annual Traditional Indian Convention. (Clifton Hill, 609 N. Griffin, Okmulgee, for information)

16-20 Colorado Springs, Colorado: Powwow. (Box 904 Colorado Springs 80901)

18-20 Ignacio, Colorado: 2nd annual Four Corners Powwow. (Henry Stoneroad, Box 314, Ignacio)

18-20 Clinton, Okla: Hub City Powwow. (Leatrice Hawk, 2120 Vickie Dr, Del City, Okla.)

19-20 New Brunswick, N.J: Monroe Powwow, Middlesex Fairgrounds. (Sam Cahoon, 336 Hillcrest Rd., Warren, N.J. PL5-7685)

24-27 Warm Springs, Oregon. PiUmeSha Powwow. (Contact Jim Macy, Box 394, Warm Springs)

26-27 Schaghticoke, N.Y. PowWow sponsored by Knickerbocker Historical Society (4th annual). (Contact Cliff Schenandoah, 2709 Eckel Rd., Blossvale, N.Y. 13308)

27,30 LaGrande, Oregon: Festival of the Arts.

JULY

1-4 Pawnee, Oklahoma: Homecoming and Powwow.

1-5 Washington, D.C: Festival of American Folklife, National Mall. Northwest Coast Indian and Eskimo (Innuit) section. (Contact: Div. of Performing Arts, Smithsonian Institution, Washington, D.C.)

NORTH AMERICAN TRADITIONAL INDIAN UNITY CONVENTION AND CARAVAN

The convention will begin with a sacred tobacco burning ceremony at sunrise at the Onondaga Nation, capitol of the Iroquois Confederacy, near Syracuse, N.Y.
July 3 -- meetings at Onondaga.
July 4 -- leave for Tonawanda (Seneca)
July 5-6- meeting at Tonawanda, N.Y.

from there the caravan will move westward with meetings at places yet to be scheduled.

July 11 -- Four day meeting begins at St. Francis, South Dakota, Sioux Nation.

(Write Audrey Shenandoah, Onondaga Nation, via Nedrow, N.Y., for info)

3 Toppenish, Washington: Powwow

4 Warm Springs, Arizona: Parade & Dances

8-11 Colorado Springs, Colorado: Pikes Peak Inter Tribal Homecoming Encampment. (Box 1144 Manitou Springs, Colorado 80829)

9-11 Mansfield, Connecticut: 4th Indian Club Friendship Days. (Box 251, Willimantic, Connecticut 06226)

10-11 Barryville, NY: ILOTA Powwow. (Fred Hickman, 1271 38 St., Brooklyn, N.Y. 11218)

MEETINGS, EVENTS, POWWOWS CAN BE ADDED TO THIS CALENDAR EASILY: JUST SEND PARTICULARS TO AKWESASNE NOTES, via ROOSEVELTOWN, N.Y. (that's the only way we get them)

BOOK REVIEWERS ARE NEEDED: We have some books sent to us by publishers which we would like readers to review, writing their comments for publication. Just write AKWESASNE NOTES, via Rooseveltown, N.Y., and we will send you the book on loan.

RED CLOUD: The Story of an American Indian, by Ed McGaa. (Sioux reviewers, please)

PEYOTE by Alice Marriott and Carol Rachlin. (Thomas Y. Crowell Co.) (Native American Church members to review, please)

SACRED LEGENDS OF THE SANDY LAKE CREE: by James Stevens with illustrations by Carl Rae. (McClelland & Stewart, Ltd.) (Cree reviewers, please)

TAPESTRIES IN SAND: The Spirit of Indian Sandpainting. by David Villasenor. (Naturegraph Co.) (Navajo reviewers, please)

HORSES IN AMERICA BY Francis Haines. (Thomas Y. Crowell Co.)

AMERICA'S ANCIENT TREASURES by Franklin Folsom. (Rand McNally Guide to Archeological Sites and Museums)

IN THE TRAIL OF THE WIND: American Indian Poems and Ritual Orations. Edited by John Bierhorst. (Farrar, Straus, Giroux)

THE MAGIC WORLD: American Indian Songs and Poems. Selected and edited by William Brandon. (Wm. Morrow & Co.)

IROQUOIS CEREMONIAL OF MIDWINTER by Elisabeth Tooker. Syracuse Univ. Press. (Iroquois reviewers, please.)

SEARCH FOR AN AMERICAN INDIAN IDENTITY: Modern Pan-Indian Movements by Hazel Hertzberg. Syracuse University Press.

"All we ever got from the government was promises that they'd pull out as soon as we showed we were able to defend ourselves!"

TEACHING NEXT FALL? Use AKWESASNE NOTES in your classroom. For 25¢ per student per month, bundles of AKWESASNE NOTES will be sent -- that's $2.00 each for the school year. Place your order now so the September issue will be ready for you next Autumn.

CUSTER DIED FOR YOUR SINS, Floyd Westerman's LP record album is highly recommended -- it has a solid message, and good music too. It is available postpaid from AKWESASNE NOTES for $5. (And for those who ordered earlier -- sorry for the delay. The records are on their way now.)

INDIAN POSTERS: White Roots of Peace is asking concerned artists to submit poster designs of a straight artistic nature, or on aspects of the Indian movements. All submissions will be displayed on the campuses and Indian communities visited in its tours, and then will be returned to the artist.

Some posters will be reprinted for free distribution and resale, and royalties will be paid. All work should be approximately 20 x 30, and not more than four colors. Send to:
POSTER CONTEST, MOHAWK NATION AT AKWESASNE
via Rooseveltown, N.Y. 13683

CONTACT

AT MOON MOUNTAIN WILDLIFE PRESERVE lies a real opportunity. Richard Thorpe, Mohawk, wants to use his 40-acre plot to perpetuate Indian Arts and Crafts. He wants craftsmen to make their homes there -- and he is an estraordinarily talented craftsman himself. There is timber for building, a good location for a trading post, amphitheatre. Young Indians who want to learn craftwork, drum-making, carving, etc. will not go wrong here, either. He is a true brother. Contact him at 7073 Rogue River Highway, Grants Pass, Oregon 97526. (582-1322) or stop in if you're travelling through.

THE NORTH AMERICAN INDIAN TRAVELLING COLLEGE will be travelling to Indian communities in Ontario, Wisconsin, Michigan and Minnesota this summer. People interested in the services of the college, sponsoring meetings, offering help are invited to write Ernie Benedict, Mohawk Nation, via Cornwall, Ontario or via Rooseveltown, N.Y. 13683.

Do Your Own Thing

This paper cannot exist without the participation of its readers. Each one "does his own thing":

--clippings, writings, poems, photos, reports. Each of you is a reporter for your local area.
--names of people who should have the paper are sent in, and we send sample mailings.
--the papers are sold at powwows, meetings, on reservations, in offices. You are in charge of distribution in your area, your church, your group. Let us know how many you want to sell.

Last year's April issue was 8,000. This year it is 16,000 -- and growing rapidly. It is a volunteer project, but still printing, postage, glue, string, wrappings, tape, ribbons cost us somewhat more than $1400 per month. Readers are our only source of income.

There are no fixed subscription rates for this paper. We just ask everyone to help the best they can. Do your own thing.

HELP

Rarihokwats, EDITOR

The snow has gone, and the fields are drying up. Before the first green sprouts came up, the Mohawk Nation gathered to honor those who gave us life -- the ones who came before us, and who are now in the Spirit World. The ceremony [illegible] with gifts, dancing, feasting, fellowship. And thus having done that, we can turn to the tasks of life without being hindered, for the season of growing will be all-to-short.

Already, the faith-keepers have called for the Renewing of the Seeds, the thanksgiving that once again we are able to plant. In the gambling of the dice to see which side will govern the matters of the gardens and growing things, the men of Akwesasne were the winners. The cycle continues.

We are grateful too to Agnes Boots who cooked for us, to Junior and Delia Cook, Madelyn and Ross David, Alex and Sandra Fox, Bobbie Laughing, Agnes Leaf, Susan and Anna Boots, and the many others who came to Mike Boots' barbershop to put the last issue in the mail.

IF YOUR ADDRESS LABEL IS RED
YOU WILL NOT RECEIVE ANY MORE OF THESE PAPERS —
UNLESS
WE HEAR FROM YOU.
(Because the paper is sent free, we have no other way of knowing if you still want it.
ALL YOU HAVE TO DO IS WRITE!

AKWESASNE NOTES
Mohawk Nation
via ROOSEVELTOWN,
N.Y. 13683

(518) 358-4319

AKWESASNE NOTES is published monthly except February, August, and November by Wesleyan University, Indian Studies Program, Middletown, Connecticut 06457.

Editorial and circulation office is maintained on the Akwesasne Mohawk Reservation, Hogansburg, N.Y., and on the north side of the reservation at Route 3, Cornwall, Ontario.
SEND FORM 3579 AND ALL CORRESPONDENCE:

Akwesasne Notes
Rooseveltown, New York 13683

Second class postage paid at Massena, NY 13662

POSTAL INFORMATION

"Today's Clean Oil Heat"

Photo by Jim McConnell

The March 8th issue of The Nation has an interesting article by Harmon Henkin of Vancouver, British Columbia. What follows is a portion of Mr. Henkin's article.

"While governmental debate over the Trans-Alaskan Pipeline System (TAPS) continues in Washington, D.C., in the state of Washington at least one oil company is proceding as if the 48-inch pipeline were a certainty. Almost unnoticed during the controversy are the beginnings of what could turn out to be the largest oil refining complex on the West Coast, built especially to handle Alaskan crude oil shipped by supertanker from the southern terminus of the big pipe. This construction is taking place in Whatcom County, Wash., a county without zoning laws in the northwest part of the state bordering British Columbia...

"Atlantic Richfield, which bought some of its land from the Glacier Park Company, is the first to start refinery construction. By the end of the summer it will have completed its $150-million refinery, with a daily capacity of 100,000 barrels. Company officials openly admit that the purpose of the refinery is to handle Alaskan oil, which could run to 2 million barrels a day by 1975. Atlantic Richfield plans to construct a deep-sea terminal to handle the supertankers which have more and more frequently become involved in accidents such as the recent one that turned San Francisco Bay black.

The company has also applied for a permit to dump 3.7 million gallons of waste effluent per day from its refining operations into the Georgia Strait, an especially rich aquatic ecosystem. Included in this waste are sulfide, mercaptans, chromium, sulfate and zinc. The petition, which is being ruled upon by the U.S. Army Corps of Engineers, could, if granted, have a drastic affect on the shellfish being grown in the sound by the Lummi Indian tribe..."

Last spring, when ARCO sent out a flock of flunkies to convince a large group of Whatcom County citizens that there was no danger or hanky-panky going on, several Lummi Indians--along with supporters of the tribe's fish-raising project--quite heatedly reminded the ARCO executives that the water they wish to use in their cracking plant comes from the Nooksack River and, by treaty the Indians along the river have first claim to it.

The state has over-allocated the river water, mainly for industrial and agricultural uses, even though the Lummi fishermen at the mouth sometimes can wade across without getting their ankles wet. The Lummis have never chosen to assert in court their right to the water, but may feel forced to do this as a last resort measure in order to prevent ARCO from dumping chemical substances (phenols, mercaptans, etc.) which would smell-up and ruin their fish and oysters for market.

Help Us Eskimos Fight for Our Arctic Lands

What Justice Means to Us (The Arctic Eskimos)!!

Justice for the Eskimo means:

1. **Payment for our land related to its present value.**
2. **Protection of our land from industrial exploitation and degradation.**
3. **Programs for our people that insure economic independence and dignity.**
4. **Insurance that oil spills and industrial development in our fragile tundra will be controlled and that we will be compensated for any damage.**

What everyone doesn't know is that the Natives who own the land, who live on the land, and from whom the land will be taken, are unable to properly defend themselves, lobby a bill through the Congress that will be fair to them, or bring lawsuits against those who are encroaching upon their land before it is paid for, because they have no funds. Won't you please help?

Your contributions, from a dollar to a hundred or more, will give us the help we need.

Please don't let big government and big business let down the cause of Eskimos on the Arctic Slope.

Make checks payable to:

Arctic Slope Native Association,
and send to
Joseph Upicksoun, President
Arctic Slope Native Association
Barrow, Alaska 99723

The Battle For Black Gold

Will Corporations Set Alaskan Future?

By GARDINER B. JONES

Anchorage, Alaska.

When Donald Wright kicked into the world 41 years ago at the small town of Nenana, near Fairbanks, the Territory of Alaska typed on his birth certificate: "Half-breed."

In any event, there stands Donald Wright, president of the Alaska Federation of Natives, one of those blocking the progress and development so intensely desired by white Alaskans and which, due to massive oil discovery, are at long last within reach.

A Cultural Collision

Mr. Wright is a leading figure in negotiating one of the biggest real estate deals in American history. If the claims are settled on anything like the terms now emerging it would be unprecedented.

But, as a publication of the University of Alaska drily notes, "history has not set a high standard" in the dealings between Washington and subordinate peoples.

Bound up in all this is a cultural collision and the familiar white American failre to understand or value peoples different from them. In human terms, how the claims issue is resolved is perhaps as important as how well the vast wilderness is protected even as its resources are developed. The outcome of both is significant not just to Alasko but to all America.

The terms of the equation are these:

Alaska has 375 million acres, 98 per cent of which remains in federal hands more than a decade after statehood. Under the Statehood Act, the state is entitled to select 103 million acres.

Meantime, at Prudhoe Bay on the North Slope there is a massive oil deposit, estimated at 40 billion barrels or more, the largest in North America. There are eight other unexplored, but possibly rich, oil fields in the state.

Once the oil starts flowing, the revenues from Prudhoe Bay alone, it is estimated, will amount to $300 million a year in state royalties and severance taxes.

The natives—the Eskimos, Indians and Aleuts—demand that the federal government give them title to 60 million acrea and a cash settlement of $500 million. Additionally, they demand $500 million from a two per cent overriding royalty on oil and gas production.

2-Year Freeze

"Until they resolve it they aren't going to develop it," says Mr. Wright.

Pressures for land from the state, from a growing population and from the oil men, led in 1968 to a two-year freeze on public land transactions by Stewart Udall, then Interior Secretary. The idea was to hold the land in escrow until Congress settled the native claims. The claims were not settled and the freeze has been extended until this summer.

Meantime, along with the land, just about everything else is frozen.

To heighten the frustration of the freeze, conservationists have managed to delay construction of an 800-mile pipeline to get the oil out of Prudhoe Bay until environmental issues are settled. For differing reasons, the conservationists and the natives make common cause.

Alaskans anticipate that the Interior Department will issue a permit for a pipeline soon—but some say that if the native claims are not settled by then, the Alaska Federation of Natives would be in court within hours to keep the pipeline tied up.

Some history: Imperial Russia sold Alaska to the U.S. in 1867 for $7.2 million. In 1884, Congress provided for Alaska's first civil government—and specifically said that the natives should "not be disturbed in the possession of any lands actually in their use or occupation or now claimed by them."

This thought was reaffirmed in the Organic Act of 1912 and again in the Staehood Act. In each instance, Congress reserved to itself the settlement of native land claims.

The native contention is starkly simple. It is that their ancestors were in the "use or occupation" of all of Alaska when the U.S. took over—and in theory they claim the entire state. However, they say they are willing to be reasonable and settle for something between 10 and 15 per cent.

At the last Congress, the Senate passed a bill granting the natives $500 million in federal money, up to $500 million in oil royalties and 10 million acres. The House did not act and the natives rejected the Senate terms anyway—not enough land.

The native claim to as much as 60 million acres is based on a nomadic hunting culture, the low life-sustaining capacity of much of the land, and the vastness of the land itself.

Meantime, many white Alaskans, incensed by the delay in developing their oil, resent the natives and some exhibit at least a trace of assumed racial superiority.

Indeed, with some Alaskans the claims are beyond rational discussion. To raise the subject is to provoke apoplexy.

"Sacred Ground"

"If there's oil under it, all of a sudden it's sacred ground," one white Alaskan says with an intensity equal to his innaccuracy.

Mr. Wright says the natives "want whatever is possible without stepping on the toes of everyone else. We are asking for land that has not been selected, that the state has not taken or that is not used by the U.S.").

"They don't deserve a single nickel," snaps an attractive woman in Fairbanks.

"We want them to get the dough," explains a young cab driver. "And then we'll get it from them.

OIL FROM THE ARCTIC

At the left: part of the Brooks Range wilderness through which the hot oil pipeline will pass
Center: Routes of the Alaskan pipeline and the oil supertankers
At the right: Oil, straw, and muck coat coat a bird caught in the oilspill at San Francisco (it died soon after.)
Photographs from Friends of the Earth

Administration Drafts New Bill That Would Give More Land to Alaska Natives

By WILLIAM M. BLAIR
Special to The New York Times

WASHINGTON, March 27—The Administration has liberalized its proposals to settle the century-old claims of Alaska's aborigines to their ancestral lands, and a new fight in Congress appears certain.

A bill being drafted in the White House would give the native Eskimos, Indians and Aleuts a much larger land grant than heretofore proposed by the Government and a possible $1-billion for educational and other development purposes. The bill is expected to be sent to Congress soon.

The new proposals come close to the natives' demands as set forth by the Alaska Federation of Natives. However, Donald R. Wright of Anchorage, President of the federation, said today that the bill still fell short of the natives' goals of full autonomy and control of money for native development.

The Administration's new position, according to official sources, resulted from President Nixon's intervention to try to resolve the difficult problems of the native claims with "justice." The President's action initiated a series of White House staff meetings with native leaders.

Elements of Bill

In its present form, the bill would contain the following major elements:

¶A grant of 40 million acres of land, with all mineral rights in the state reserved to the natives. Earlier, the Administration projected only 2.9 million acres. The 40 million acres compares with 10 million acres offered in a bill passed by the Senate last year under the aegis of Senator Henry M. Jackson, Democrat of Washington, who is chairman of the Interior Committee. The House did not act on the Senate measure.

¶$500-million to be paid into a native corporation over a nine-year period. The Administration earlier subscribed to a 20-year period.

¶A 2 per cent royalty on all gross revenues from oil and mineral resources developed on all land in the state. The royalties would have a ceiling of $500-million. The Administration previously opposed the royalty and reservation of all state mineral rights to the natives. This amount, which would have to be appropriated by Congress, plus the $500-million in royalties, would make up the $1-billion in the Administration's bill.

'Corrections Sought'

Despite the Administration's concessions, Mr. Wright said the federation would seek "corrections" in Congress. The federation has rejected Senator Jackson's bill, which he reintroduced this year.

It is putting its weight behind a bill by Senator Fred R. Harris, Democrat of Oklahoma, who unsuccessfully supported a 40-million-acre grant to the natives last year. Mr. Harris has increased his proposed acreage grant to 60 million acres.

The land claims must be settled before the Administration can act to permit construction of a $1-billion pipeline to tap the rich oil reserves on Alaska's North Slope around Prudhoe Bay. The proposed pipeline would traverse public lands, which the natives claim, and would complicate the problem of native subsistance on hunting and fishing.

A critical point, according to Mr. Wright, is the distribution of the monies the natives would receive. The statewide corporation proposed by the Administration would handle the money. It would be a 21-member all-native board. One representative would be elected from each of 12 federation districts headed by chiefs. Nine members would be elected at large.

Mr. Wright said that the federation was insisting that the three-member Alaska Native Commission to be named by the President be native-dominated to assure that it not be influenced by the white-dominated legislature or the Federal Government.

The federation wants the corporation to be a "conduit" through which the monies received would be distributed to autonomous corporations in each of the 12 federation regions. Fifty per cent of the monies would be allocated to regional corporations. The other 50 per cent would be distributed on a per capita basis to prevent regions with the largest populations from getting the greatest share of the money.

Mr. Wright said the 2 per cent royalties from oil and mineral rights should be granted to the natives in perpetuity without a ceiling of $500-million.

He said that each of the 12 federation districts would be permitted to set up its own local regional corporation to handle the money funneled from the state body.

The Administration objected to this procedure as cumbersome and likely to result in inequities in the distribution of money.

DONALD DUCK By Disney Productions

LISTEN TO THIS: INDIANS IN ALASKA WILL RECEIVE TWO BILLION DOLLARS FOR DRILLING RIGHTS ON OIL-RICH LAND!
WOW!
?
NOME
ALASKA
3,881 MI.
3-26
Copyright © 1971 Walt Disney Productions World Rights Reserved
Distributed by King Features Syndicate.

The Native Alaskans

THE RECORD, MARCH 30, 1971

by John P. Koster

"Everybody wants to help the Indian," an Apache friend of mine once remarked dryly, "until they find out it requires time, effort, or money."

Today, 80 years after the last shots of the Indian wars were fired into women and children at Wounded Knee Creek, a new Indian battle of sorts is shaping up in the Senate.

KOSTER

Two bills on Alaska Native land claims have been introduced, and within the next month or so one will be selected. The first bill, S.-835, sponsored by Sen. Fred Harris, D-Okla., and a dozen other Senators, would grant the native Indians and Eskimos of Alaska title to 60 million acres of land, $500 million in repayment for land already taken, and a two per cent mineral right for ore to be extracted from Alaska in the future.

This bill, most experts believe, would give the native peoples a chance for survival in their own culture and a choice in the future whether to join the mainstream or remain in their own tradition. By far the most generous bill so far proposed, it would allot the Alaska Natives 17 per cent of the state's land mass. Native peoples make up 20 per cent of the state's population.

The Last Indian Culture

The other bill, introduced by Sen. Henry Jackson, would allot only 10 million acres to the 60,000 Alaska natives, who represent one tenth of the United States total Indian population and also represent the last pocket of native Americans still living in their own way of life largely undisturbed.

Experts believe that this bill would disrupt native culture beyond hope of redress, much as the continental Indians were disrupted and in many cases destroyed by attempts to graft them forcibly onto the white man's culture. It is notable that most recent progress by Indians has stemmed from their rejection of the mainstream and their search for their own values.

The native peoples of Alaska are divided into Eskimos, Indians, and Aleuts. Their main differences are cultural, with the Indians being mainly land dwellers, the Aleuts largely seafaring, and the Eskimos combining both life styles.

The Indians proper are usually caribou hunters, trappers, and sometimes lumberjacks. Most speak Athabaskan dialects which are most closely related to the Apache and Navajo Indian languages of the Southwest.

The Eskimos are relauvely recent arrivals from Asia, although they undoubtedly antedate either Columbus or the Vikings by many centuries. Their facial structure and the fact that the men can grow sparse beards differentiates them somewhat from most Indians, who lack facial hair almost completely. The name "Eskimo" means "eater of raw meat" in the dialect of a neighboring Indian tribe. Among themselves they are called "Innuit," which, like most Indian tribal names, means "true men."

Land Is Crucial To Them

Eskimos do not as a rule live in igloos but favor stone and wood houses, skin tents, or sometimes shacks made of scrap lumber. Igloos are sometimes built as emergency hunting shelters.

The Aleut seafarers gave their name to the Aleutian Islands, a battleground between the United States and Japan during the second world war. The Japanese removed many of the Aleuts to the Kurile Islands during the war, but later returned them to their home islands. Their culture is based on fishing and seal hunting.

Although the cultures differ, the Alaska natives are alike in their need for large areas of land to support hunting, fishing, and gathering bird eggs and whatever sparse vegetation exists. Attempts are being made to create a native industry for the Eskimos in the form of raising musk-oxen for their wool, which is woven into a luxury fabric called qivit; but even should this and other programs succeed the need for land will not diminish.

"For the Alaska Natives, this is a matter of survival itself," said Dr. Daniel O'Connell of Wyckoff, a consultant with the Association on American Indian Affairs. "The land is the foundation of the native culture and economy. To lose it will mean that their way of life will abruptly come to an end, for it cannot survive without an adequate land base.

"By granting title to the Alaska Native people of those lands which are justly their, Congress will be bringing honor to the American people, now shamed by the history of this nation's perfidious treatment of the American Indian."

This Is No Gift

My Apache friend put it somewhat more bluntly.

"The Government isn't 'giving' the Alaskan Indians anything! They're taking something like 315 million acres even if the Harris bill passes. The Harris bill is definitely the lesser of the two evils, but it's still an evil. Morally, all of Alaska belongs to the Indians."

For the Indians of the continental United States, Alaska represents the last chance for any native people to preserve its cultural heritage largely intact. For almost 100 years, the continental Indians have been torn in a double wringer: white society has demanded that they forsake all aspects of their Indian heritage, yet has refused to accept them as equals.

More and more, the American Indians, especially the younger ones, are moving away from contemporary social values and toward the ways of their ancestors in a conscious attempt to recreate the Indian culture in which every person, no matter how young or old, had a dignified place and a significant role.

An Endangered Species

Militant Indian media, including the national Indian-rights paper Akwesasne Notes and the New York-based American Indian News, have given front-page play to the Alaskan land-claims issue. They have featured angry editorials and poetry denouncing white business interests and government for clinging to crass manifest destiny justifications and greedy land grabbing of the last century. Elsewhere the press has largely ignored the issue.

Sen. Jackson's Washington has tended to treat Indians as a species of wildlife. Indian leader Hank Adams was recently shot there by two white hoodlums while he was tending his fishnet. White men in Washington probably can't understand why so many non-Indians regard the survival of Indian lives and Indian culture as important. Yet in an era when many agonize over the destruction of alligators and snow leopards, many of us feel that the most important endangered species is not a fur-bearing mammal but, in fact, the first American, in his dignity, his pride, and his rightful home.

The Indian isn't ashamed to be a part of Nature. We owe him and our own humanity the same concern that we show for seals and humpbacked whales.

ESKIMO SYMBOLS TAUGHT IN ALASKA

Children Learning Alphabet Along With English

JAN 31 1971

Special to The New York Times

COLLEGE, Alaska, Jan. 30—A class of 15 Eskimo children, meeting in a small, yellow school building at Nunapitchuk in southwestern Alaska, has spent the first half of this school year learning a new alphabet for the language they and their families speak—the Yuk (pronounced yook) dialect.

They are the first members of a five-year pilot project in bilingual education introduced this year in three Bureau of Indian Affairs schools run by the state of Alaska. For all of these children, Eskimo is the first language, learned from the cradle at home, and English to them is a foreign language. Educators hope this new experimental language and curriculum will bridge the gap.

Recently, the students gave a visitor dramatized presentations of "Goldilocksaaq Pingayun—Ilu Taqukaat (Goldilocks and the Three Bears) and an enthusiastic rendition of "Twinkle, Twinkle Little Star" in the same Yuk dialect, one of the two most widely spoken by Alaskan Eskimos.

David Brower, president of Friends of the Earth, stated recently:

"The oil companies have taken to running ads describing how oil provides jobs for "natives." They show pictures of a happy Eskimo holding a tube of oil...the companies promised jobs to natives only because they had to, as a condition for running the pipe over their lands. Secondly, whatever jobs the natives get will be temporary; oil town economics are boom and bust. Thirdly, the natives are not going to get the jobs! Not most of them, anyway. People are being flown in from elsewhere and the situation has deteriorated to such an extent that five native villages have already sued the companies for violation of land-use agreements."

Interpretive:

SEATTLE TIMES, APR 7 1971

Suit could dash Alaska's oil hopes

By STANTON H. PATTY

It was a startling announcement — with megatons of impact that may be felt throughout Alaska many years.

It could be the step that effectively halts all petroleum development in Alaska's Arctic for nobody knows how long.

The Arctic Slope Native Association said in Seattle yesterday it will file a federal-court lawsuit to evict the State of Alaska and the oil companies from Alaska's North Slope oilfields.

In the process, the Arctic Slope Eskimos will try to win what remains of the $900 million the oil companies paid the state to lease the North Slope acreage in September, 1969.

It is not a bluff. The Eskimos mean what they say.

The suit will be filed in United States District Court in Washington, D. C., later this month. Most of the legal papers already are drawn.

THE ANNOUNCEMENT came during a news conference here called by the native association to comment on President Nixon's new formula for settling the long-pending Alaska native land claims.

Then, midway in the press conference, Charles Edwardsen, Jr., executive director of the association, raised his voice and said emotionally:

"The Arctic Slope Native Association is going to sue the State of Alaska and all of the oil companies . . ."

The time bomb — the lawsuit the Eskimos promised if they could not make their points any other way; a threat many observers had scoffed at in past months — had exploded.

Seated with Edwardsen, 27, were Joseph Upicksoun, 39, the association's president, and Fred Paul, of Seattle, their chief attorney.

It was clear that Edwardsen was speaking for all of them.

"WE HOPE TO evict them (the oil companies) and the State of Alaska in the near future," Edwardsen said. ". . . They have fraudulently trespassed on my land without my consent."

Paul said the state does not have patent "to a square inch of the whole North Slope" — and did not when it leased the 400,000 or so acres to the oil companies.

Charles Edwardsen, Jr.

Joseph Upicksoun

Alaska statehood itself is part of the background.

Under the 1958 Alaska Statehood Act, the state was entitled to select 103.5 million acres of the federal domain. So far, mostly because of the land-claims dispute, the state has patent to only a fraction of that amount. The state has tentative approval, but not full patent, to the North Slope oil lands.

ONLY THE Eskimos, because of the aboriginal claims, really have title today, Paul asserted.

And, the attorney added, the Arctic Slope Eskimos were not even given official notice by the governments when the new state began selecting the North Slope lands.

Paul said there is "overwhelming authority," both legal and moral, backing their aboriginal claims.

"They have been there forever," he said.

Edwardsen described the oil developments on the North Slope as amounting to "rape" of the Eskimo lands by interests "who could care less" about justice for the natives.

The Nixon formula announced yesterday is the most generous advanced so far by any national administration.

BUT IT IS NOT acceptable to the Arctic Slope Native Association — especially the provision that calls for administering the "yield" from the land-claims settlement through a single, state-wide native corporation.

The Arctic Slope Eskimos, while they might be willing to negotiate some of the amount of land and/or money contained in the final settlement, have made it clear they will not compromise in their opposition to the idea of a single corporation.

"This issue is non-negotiable," Upicksoun said.

What the Arctic Slope association wants is a system of at least seven regional corporations in which each native group would administer its own share of the proceeds.

There would have been no lawsuit if the President had agreed to the concept of regional corporations. That is the only way one can be halted now.

There are seven "distinct culture groups" among the more than 55,000 Alaska natives — each with its own language, customs, traditions and needs, Upicksoun said.

"WE THINK it ironic that the (4,500) North Slope Eskimos, with their oil lands, are contributing the most toward the settlement and are getting the least out of it," Upicksoun said of the Nixon plan.

"Under the administration's proposed bill, we retain only 800,000 acres of surface rights (of the total 40 million acres in the suggested settlement), which is a fraud, and no guarantee that our fair share of the settlement's monetary proceeds, including revenues from our land, will ever be received by us.

"We don't want our culture destroyed and we don't want our share of the yield to be managed by foreigners — whether Caucasian or Athabascans (Indians) or any of the other native groups."

POINTING OUT that Alaska, like Europe, is a single land mass with many different peoples, Upicksoun said adoption of the single corporation "would be like having France" dictating policy to Germany."

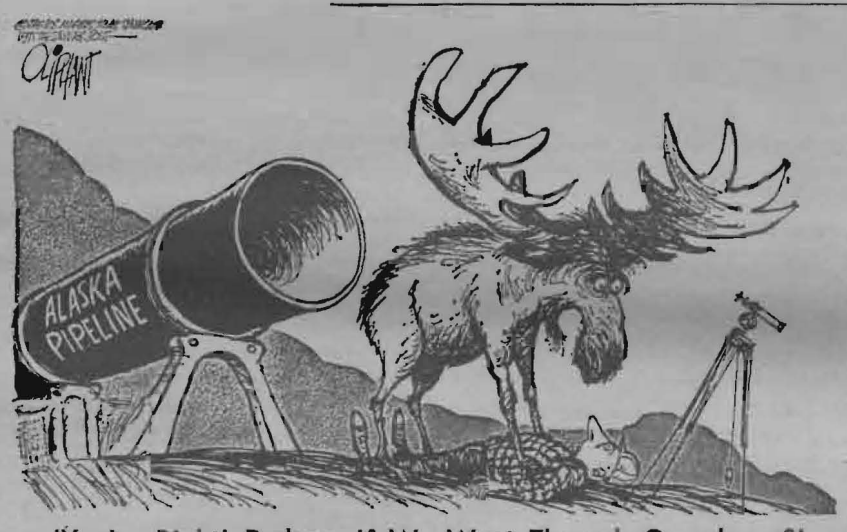
The outcome, Upicksoun said, would be "cultural and ethnic genocide" for the Arctic Slope Eskimos.

Consequently, the lawsuit the militant association announced here yesterday.

Right or wrong, the Eskimos are convinced they have nothing to lose in taking that big legal step.

Perhaps everything to gain — including preservation of their precious culture.

That is the way they see it.



'You're Right! Perhaps If We Went Through Canada...?'

In the Commons

Glimpses of action in the House of Commons from *Hansard*, official report of the Debates

Mr. Erik Nielsen (Yukon): Mr. Speaker, will the Canadian government be taking the same position with respect to compensation for the lands of the Indian peoples, over which a pipeline will possibly be travelling, as is being taken by the United States government?

Hon. Jean Chretien (Minister of Indian Affairs and Northern Development): Mr. Speaker, it is not necessary to proceed always according to the methods used by the Americans. In Canada, we can find original formulas and that is one of the problems that concern us. I am sure we will be able to find a solution that will satisfy Indians and Eskimos and will meet the economic needs of Canada.

Mr. Nielsen: Will the minister say whether the Canadian native peoples will be compensated for their lands over which any pipeline travels?

Mr. Chretien: Mr. Speaker, I think ir is possible to establish a corridor that would not be detrimental to the native population of the North.

L.A. Oil Line Break Linked to Alaska

Editor, The Union: Nearly a month has elapsed before public announcement, that two underground oil pipelines were broken as a result of the Feb. 9 earthquake. Fifty thousand gallons of crude oil have seeped up around Los Angeles' main water reservoir, but oil company spokesmen "did not feel the break was important enough to make public."

Could it be that this was kept quiet, among other reasons, to prevent more of a public uproar over the proposed Trans-Alaska pipeline in which both companies involved in the Los Angeles spill have an interest?

ELIZABETH B. BARNETT

ALTERNATE TO ALASKA

Canadian line?

Times Wire Services

WASHINGTON — The Environmental Protection Agency urged the Interior Department Sunday to consider an alternate route through Canada for the proposed trans-Alaska oil pipeline.

DALLAS, March 10 (UPI)— Jean Chretien, Canada's Minister of Indian Affairs and Northren Development, said here Tuesday a proposal to build an oil pipeline from Alaska to Chicago through Canada would be acceptable to the Canadian government.

"An oil pipeline would be acceptable," he said. "In other words, if it is felt desirable to build an oil pipeline from Prudhoe Bay direct to the mid-continent market, then a right of way through Canada, I am sure, can and will be made available."

Chretien made the statement in an address to the 1971 Symposium on Petroleum Economics and Evaluation. It was the strongest statement to date by the federal minister on the pipeline question.

"Such projects would have great benefits for Canada," Chretein said.

"The question is not really whether pipelines will be built, but how such lines will be constructed."

HERE ARE THE NEWS- (DELAYED)

NEW CHIEF: Charlie Abel was elected Chief at Old Crow for term which will include pipeline era and changes in living patterns for his people. Star photo

These four mens came for the meeting.
John Naysmith, Northern Affairs, Ottawa.
Joe Lanavin, Yukon Forestry, Dawson City.
Pete Frankish Yukon Indian Agency, Whitehorse.
Mr. J. D. Fitz Fitzgerald, Director of Game Whitehorse.
They all came to meeting, and chief open meeting for pipeline but just very few went to meeting and chief ask the people to say a word, but they were afraid to get up and speak out.
When Chief and Council make meeting and ask them question but no one talk and how can they get help. But some of them they want the pipeline to put around the Coast and they don't like it near Old Crow. If Oil Company going to work again they want one men to be their and watch them how they work, so they won't destroy the land.

End the news, Edith Josie

OLD CROW GETTING HOTTER

OLD CROW, Yukon Territories — The R.C.M.P. detachment in the village of Old Crow has recommended that the Yukon government install a government liquor store, against the wishes of the residents themselves.

Native residents have been protesting oil drilling in the area and have ordered the government to "get off the land." They fear that the government's actions will destroy the balance of nature on the land where they hunt for their livelihood.

The oil reserve is estimated to be larger than the $9 billion Alaskan find.

Toronto Globe Feb 3 19

Civil servants' worth 'zero'

YELLOWKNIFE (CP) — A soft-spoken Eskimo who is the first woman member of the Northwest Territories Council accused the federal and territorial governments yesterday of wasting their money in the North and neglecting her people.

Lena Pederson said most of the money sent into the North goes to support and supply public servants and added: "It is frightening to realize that all these public servants have zero impact on the public."

She told the council that although unemployment is as high as 90 per cent in almost all the jobs that become available as clerks and post masters, go to the wives of public servants.

Indian fishing activist

Rumors cloud facts in shooting

Don Hannula is a Times reporter who has covered the Indian fishing-rights controversy for several years.

By DON HANNULA

Rumors and innuendos built quickly in the wake of a report by the young Indian fishing activist, Hank Adams, that an assailant shot him along the bank of the Puyallup River January 19.

Almost immediately after the shooting report, a man who identified himself as a sports fisherman called and asked if we would print a story proving Adams shot himself.

My answer was: "Of course, if you have proof."

His proof: He said he had heard from a friend of a nurse at Tacoma's St. Joseph's Hospital that Adams didn't even require surgery for his stomach wound—that it was a very minor wound.

We told him we knew that. The bullet entered Adams' stomach at an angle about two inches to the left of his navel and went out his left side without piercing the stomach cavity.

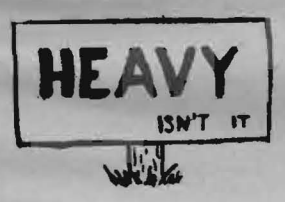
But we asked how that proved Adams shot himself?

The caller said: "If someone were going to shoot him they'd do it right. He's trying to blame it on the sportsman and no sportsman would do a thing like that."

The man went on to say that if the law didn't get the Indian fishermen off the Puyallup he could round up a thousand sportsmen to do the job. How? "With guns if necessary," he said.

INSTEAD OF PROOF the man offered only contradiction.

It was only a minor vignette but symbolic of the well of anger built up over the years by men who view the steelhead and salmon as theirs and



Indian treaty claims to fishing rights as a threat.

Adams, 27, director of the Survivial of American Indians Association, wasn't a front-runner in an Indian popularity contest. He has been an outspoken critic of the State Game Department, accusing it of illegal acts against Indian fishermen and inciting vigilante action by sportsmen against Indians. Adams was an organizer of the Indian fishing encampment on the Puyallup last fall which rankled many, incuding some Indians, by attracting support from long-haired, white radicals.

When the Tacoma Police Department raided the encampment and arrested 60, Adams accused the department of police brutality. During one of the trials resulting from the encampment raid, two Indians walked out saying they would no longer listen to police "lies."

IT WAS AGAINST this background that Adams reported to Tacoma police that two white men accosted him while tending a net with another Indian on the banks of the Puyallup about 5 a. m. January 19. Adams said one of the assailants told him, "You . . . Indians think you own everything," then the other shot him in the stomach at point-blank range.

The self-inflicted-wound rumors were fanned anew last week when Tacoma Police Chief Lyle E. Smith said he was "unfounding" Adams' report because of contradictions by Adams.

It was a classic case of double-speak, forked tongue.

Smith said "We're not saying he shot himself," then laid out a case that left little room for any other impression.

Smith said laboratory tests of residue samples taken from Adams' hands shortly after the shooting showed a high percentage of antimony and barium (chemical components from a shell primer discharge). Laboratory officials concluded Adams had fired a gun. Adams had told police he had not.

SMITH ALSO SAID Adams' account of how he held his hands at the time of the shooting precluded getting the particles on his hands from the receiving end of a barrel. The cheif said that because of the contradictions and Adams' failure to cooperate the investigation was off.

Adams says he knows only one

HANK ADAMS

thing—that he didn't fire a gun, that any gunshot particles would have had to come from the receiving end of a rifle or from clutching his wound to stop the bleeding.

Smith's statement left a mysterious situation more mysterious.

It made no mention of Mike Hunt 18, the Indian with Adams, who reported to police and F. B. I. agents he was momentarily away from Adams' car, heard a shot, ran to the vehicle and saw two men fleeing on foot.

"They've never wanted to believe me," was Adams simple summation. He first declined a lie-detector test by Tacoma police, saying he wanted one conducted by the Justice Department. Then last week said he would take one but Smith canceled it contending Adams was too uncooperative for it to be of any value.

He says he plans to submit to a lie detector test by an "independent" agency soon.

ADAMS WAS ASKED why he might want to shoot himself, particularly in the stomach? He said: "The police have suggested I wanted the notoriety. It would be pretty hard to fake something like that and there would be too many odds against it if someone thought some real benefits could be gained. I see no real benefits but I see real dangers. They (police) have abandoned any professional attitude and made this highly personalized against me."

Smith was asked: "If youre not saying Adams shot himself, what are you saying?" He replied:

"We're saying the physical evidence doesn't tally with his verbal statements and it's useless to investigate a crime when someone is not telling the whole story."

While an F. B. I. investigation into the incident is continuing, Smith's letter to Adams telling him no further investigation is contemplated has discredited the Indian's account. In effect, it said Adams lied when he said he had not fired a gun.

Without saying that there might have been an exchange of fire between Adams and an assailant or that Adams intentionally or accidentally shot himself, Tacoma police have washed their hands of the investigation.

Until Tacoma police can conclusively say that an assailant did not shoot Adams they should not close the book on the investigation.

Whether Adams cooperates or not, no one has disputed that he was wounded and it is the responsibility of the police to try to find out how.

Also see pages 13-15

Shame is the White Man's
'Vigilantes' Under Citizen Vigil

By WIN ANDERSON

Committees were being formed this week to "observe vigilante action," write letters, take pictures and perform other duties in a campaign "to arouse the public to the problems of local Indian tribes," according to a Citizens for Indian Rights press conference Monday.

The action follows a "town meeting" Sunday at the University of Puget Sound where some 130 persons attended to hear Indians, primarily associated with the Puyallup tribe, describe instances of vigilante actions against them.

The foremost problem at present is with vigilante actions against Indians, which are going almost totally unnoticed by the general public and officials, they said.

"Since we have been completely unable to obtain any assistance or protection from the Tacoma police or other law-enforcement agencies, we have gone to the people," said Rocky Duenas, a "resource person" for CIR.

"All we ask is that you be ashamed that vigilantes do exist in your community — that you as citizens demand that your officials take a stand to insure some law and order . . . otherwise a state of anarchy exists, he said Monday.

Of the persons at the Sunday meeting, about 80 per cent were white, according to observers.

Most signed up to take part in the activities such as observing for vigilante action on the Puyallup River, writing letters to editors and public officials, taking pictures and making phone calls.

Puyallup River May Be Exempt From State Regulations

BY HILDA BRYANT
P-I Social Issues Writer

The present boundaries of the Puyallup Indian Reservation extend from Tacoma's Lincoln Avenue Bridge to the city limits of Puyallup and include lands on both sides of the river, according to the U. S. Interior Department Solicitor's office which took this view in an opinion released this week.

The opinion could mean that the Puyallup River, since it lies entirely within the reservation from Tacoma to Puyallup, is not subject to any state fishing regulation at all.

Congress has exempted rivers which lie within the boundaries of Indian reservations from state jurisdiction.

The Interior Department law department also confirmed the federal trust status of the contested piece of river embankment razed by Tacoma City police last year when Puyallup Indian fisherman occupied it for a fishing camp.

This opinion is based on an extensive title search conducted by the Interior Department. It means that the City of Tacoma trespassed on federal land in destroying the encampment.

But there is little chance that the federal government will sue the City of Tacoma for the trespass and resulting destruction of Indian property.

April 16, 1971 **Seattle Post-Intelligencer**

SEATTLE (AP) — Indian leader Hank Adams has asked the federal government to drop its suit against the state and remove U.S. Atty. Stan Pitkin and Regional Solicitor George Dysart from the case.

Adams, head of the Survival of American Indians Association, said Pitkin and Dysart do not represent the best interest of the Indians.

He said the suit was filed in behalf of seven Puget Sound tribes without the consent or involvement of the Indians concerned. Adams said he made the request in Washington, D.C., before returning Tuesday.

Appeal to UN

SEATTLE (AP)—Representatives of Indians who fish the Columbia River between Washington and Oregon have appealed to the United Nations for help in presenting a fishing rights dispute to the World Court.

The six representatives, of the Nez Perce, Umatilla, Yakima and Warm Springs tribes, also have asked the UN to appoint a delegate for American Indians.

Additionally, the six have written UN Secretary General U Thant, asking that a UN peacemaking group be sent to Cook's Inlet, on the Columbia.

The Indians also say the United States has violated the UN's Declaration of Human Rights.

The tribesmen contend they are "a group of sovereign nations within the confines of the United States" and Congress recognizes them as such.

The sl xtribesmen accused Washington and Oregon of circumventing Supreme Court rulings that Indian fishing rights are governed by federal treaties. They also alleged "violent harassment of our people" in spite of the court's rulings.

The Indians wrote they "cannot wait for too long a time" for help. "Violence surrounds us on all sides," they wrote, "and forces inimical to our existence are moving us toward a cruel extinction."

The Indians contend the time and location of the seasons are unfair.

UNCOMMON CONTROVERSY

. . . is the only definitive work on the fishing rights of the Muckleshoot, Puyallup and Nisqually Indians.

. . . Prepared by the American Friends Service Committee and published by the University of Washington Press, the book is—

● Recognized by authorities as the outstanding reference work for professionals and laymen interested in this controversial subject.

● Accepted for its uncompromising scholarship and documentation, it has attracted praise from critics throughout the nation.

available for $2.50 postpaid
paperback

WHITE ROOTS OF PEACE
Mohawk Nation at Akwesasne
via Rooseveltown, N.Y.

New Indian officials at BIA reported impatient with bureaucrats, red tape

Editor's Note: A year ago the Minneapolis Tribune published a series of articles entitled "The BIA: The Red Man's Burden." The series described the beginnings of a new Indian militancy that was centering its attacks on an old target—the Bureau of Indian Affairs (BIA) and the rest of the federal government — and discussed the prospects for reform. This dispatch reviews what has happened since, what has not happened and takes another look at the future.

By Frank Wright
Staff Correspondent

Washington, D.C.
Harrison Loesch leaned back in the over-stuffed chair in his fourth-floor office at the Department of the Interior, draped a leg over one of the leather-covered arms and chuckled at the question.

A year ago at the Bureau of Indian Affairs (BIA) the big thing was the approaching appointment of a new team of officials who, it was hoped, would infuse new blood into the agency's top level, a new team of administrators who for the first time in history would be mostly young and mostly Indian. The appointments were to be the Nixon administration's initial step toward giving the red man a greater say in his own destiny.

Loesch, assistant secretary for public land management, oversees the BIA as part of his responsibilities. He played a large role in recruiting the new officials, and now he was being asked how they had made out during their first year on the job.

"You mean the 'Fearless 14'? Those poor guys. They are able, smart and dedicated, but they didn't know what kind of washing machine they were getting into," Loesch said.

Many were unused to the red tape of the federal government, the need for consultation and accommodation, the requirements of political hand - holding — such as an Interior Department rule that all inquiries from congressmen must be answered by letter in at least 10 days.

They grew impatient at their inability to move mountains overnight on behalf of a people regarded for years as the nation's most depressed and disadvantaged racial minority. At least one, Ernie Stevens, 38, director of community services, an Oneida from Wisconsin, has resigned in frustration, although it now appears that he may be reconsidering and might stay on.

The old hands in the agency — bureaucrats who had helped it to gain a reputation as one of the most unprogressive and unresponsive in the government — in many instances became even more obstinate.

"It's my impression," Loesch said, "that the bureau has not operated as well at I'd hoped. There has been a lot of wheel - spinning because of inexperience. But the turmoil has been good. It has shaken up the bureau, and progress toward self - determination for the Indian is being made."

What Loesch said about turmoil at the BIA can be said about the entire Indian scene in Washington. The ferment is considerable. More people — red as well as white — have offered more proposals, done more negotiating, more arguing and more politicking over finding ways to solve the Indians' problems of poor health, poor education, economic poverty and cultural disorientation than has occurred in years.

The difficulty has been getting people onto the same track.

Item: After traveling much of his first year in office, listening and talking to fellow-Indians, BIA Commissioner Louis Bruce last November announced a series of sweeping changes in the agency's practices.

BIA management and administrative personnel on reservations would be reassigned every two to five years after consultation with the tribes they served. Indians would be given more opportunity to take over bureau services — such as housing construction, economic development and education — and run them themselves on the reservations if they wished. Much of the authority over funds and programs that has resided with the bureau's 10 area offices, including the one in Minneapolis, would be shifted to the local reservation level. The area offices would become technical service centers.

Many of these changes were in line with what many Indians had urged for a long time.

However, some Democratic congressmen and tribal leaders complained that they had not been consulted. Much of the grumbling is believed to have been generated by area directors jealous of their position as the agency's most autonomous administrators. The complaints have been sufficiently numerous to delay implementation of at least the proposals to divest the directors of their power.

Item: A new interagency program to strengthen community centers for urban Indians, who receive almost no help from the reservation - oriented BIA, is about to be announced, reportedly early in May if not sooner. Participants will be the Office of Economic Opportunity, the Departments of Housing and Urban Development, Labor and Health, Education and Welfare and the Economic Development Agency.

But it has taken at least a year to work out the complicated funding arrangements. The program will provide only $1 million over three years for a demonstration project in only four cities — Minneapolis, Los Angeles, Calif., Fairbanks, Alaska, and Gallup, N.M.

Urban Indians, who comprise about 40 percent of the country's 827,000 Indian residents, appreciate movement in that direction but generally consider it too slow. Some reservation Indians fear such efforts, if expanded, will mean less money for the BIA and thus less for them.

Item: Commissioner Bruce views a move by some of the larger and less poor tribes to form a new national Indian tribal cairmen's association as helping his efforts to consult more effectively with his agency's clients. But some of the smaller and poorer tribes, which would find it difficult to participate in the association because they lack travel funds and which might not be given much of a voice if they did participate, are apprehensive. Bruce and tribal leaders favoring the association will meet in Pierre, S.D., this week and some action may be taken.

Item: The Nixon administration is reintroducing, with minor variations in most cases, last year's tardy legislative proposals. They would increase economic aid and health assistance to Indians; expand authority to contract with Indians in both the cities and on the reservations who wish to run their own federally-funded programs; create an office of assistant secretary of the interior for Indian affairs, upgrading the red man in the government structure; give local Indians greater control over special federal funds for Indian education, and create a new Indian trust counsel authority, separated from the Interior and Justice Departments, to insure the red man that he will have independent legal help in the constant battles with other government agencies over the use of his reservation land and its many resources.

The administration also has substantially liberalized mineral royalty and acreage offers to settle the land claims of the Alaskan natives which have been unsettled for 150 years.

But Indian reaction to the proposals is mixed and unclear, except for seemingly unanimous support for the new trust counsel authority and a friendly attitude toward much of the Alaskan land plan, which would provide 40 million acres and $1 billion.

A national Indian conference of 400 persons was held in Kansas City, Mo., last month to discuss the Nixon program, but attention centered instead on the proposal for the tribal chairmen's organization.

Democrats in Congress have made some moves to improve the outlook for Indians on Capitol Hill. Such sympathizers as freshmen Reps. James Abourezk of South Dakota and Nick Begich of Alaska have been added to the House Interior Committee. And an Indian, Forrest Gerard, has replaced James Gamble, a veteran advocate of terminating the government's obligations to the red man, as staff director for the Indian Subcommittee of the Senate Interior Committee.

However, an election is approaching, and the majority Democrats can be expected to put their own stamp on whatever Indian legislation is passed, especially since three potential Democratic presidential candidates are involved in Indian matters and are not interested in leaving that arena to Republican Richard Nixon. George McGovern of South Dakota is chairman of the Senate's Indian Subcommittee. Henry Jackson of Washington is chairman of the parent Interior Committee and Sen. Edward Kennedy of Massachusetts has been a leader in pushing for reform of Indian education.

In sum, one veteran observer of the Indian situation here wryly put it this way: "A lot of people are pushing in a lot of directions. There is more interest this year than I have seen in a long time — by Indians, by the departments, by the white man, by the President and by the Congress. The climate is good. All we have to do now is get organized."

Associated Press

CHOCTAW IS APPOINTED: Wilma L. Victor with Interior Secretary Rogers C. B. Morton, who named her his Special Assistant for Indian Affairs. She was born in Oklahoma.

'Don't Generalize' About The Indian

Washington Star Service

WASHINGTON — One thing Wilma Victor, Interior Secretary Rogers C. B. Morton's new special assistant for Indian affairs, does not want to bring to her job is the generalization.

Miss Victor, 51, a member of the Choctaw tribe, said on her first day on the job:

"IT'S VERY unfair to generalize about Indians. We are members of our tribe, our nation, our locality, our state and America, and this adds to the variety of solutions. Individual integrity and self-identity are cardinal considerations among our people," she added.

"The tribes have to make their own decisions. This is the only realistic and practical way to expedite the procedures needed to make us stand as true citizens," the native of Idabel, Okla. said.

THE FORMER deputy area director of the Bureau of Indian Affairs at Phoenix, Ariz., approves of actions such as at Alcatraz, where a group of militant Indians has reclaimed the island as their own.

"All of this — Alcatraz and other movements — is a demonstration on the part of some Indians to publicize their real rights. When people feel so strongly about something they should do it," she said.

"White Tape" Irks Indian

Times Washington Bureau

WASHINGTON — The occasion was a Senate hearing on policies of the Bureau of Indian Affairs.

The witness was Mrs. Ruth Myers, from Minnesota, an Indian herself.

And, as an Indian, her complaint was about government "white tape."

Indian Names Draw Query

Times Washington Bureau

WASHINGTON — At one point in Thursday's Appalachia debate in the House of Representatives, the reading clerk was wrestling verbally with the Indian names of several upstate New York Counties, and not too successfully, either.

Up popped Gadfly Rep. H. R. Gross, R., Iowa. As the clerk finished the list, Gross asked, "are those counties in the United States?"

Minneapolis Tribune **Sun., April 18, 1971**

Senator calls for aid

March 23, 1971

WASHINGTON (AP) — Only a heavy infusion of federal money can prevent the dramatically improved health of American Indians from sliding back downhill, Sen. Fred R. Harris says.

The Oklahoma Democrat told a Senate appropriations subcommittee Monday the Indian Health Service needs an $80-million increase over its current $120-million budget, not $14 million as the administration had proposed.

"I am convinced that Indian health services are at a crossroad," Harris testified, "and unless Congress acts, the conditions of Indian health will gradually worsen

"We must put an end to the [illegible] situation where essential antibiotics, pain relievers and even surgical dressings are not available when there is a critical need for them," he said.

For example, Harris said tuberculosis death rates among Indians have declined 75 per cent but are still more than four times the U.S. average.

Mortality among Indian infants, he added, declined 51 per cent since 1955 but is still 1.4 times the national average because of unsanitary conditions in the home.

At the rate new housing is being built, he said, it might take 281 years for all Indians governed by the Bureau of Indian Affairs to get decent, sanitary housing. Harris suggested an additional $10 million for this purpose.

Harris also proposed spending an additional $1.5 million to purchase drugs and supplies for Indian Health Service hospitals.

Indian health has improved substantially since 1955 when responsibility was transferred from the Bureau of Indian Affairs to the Department of Health, Education and Welfare, the senator sadi.

But, he added, "At a time in history of unprecedented national wealth, medical care for Indians still lags behind

'Like We Locked Up Your Bible and Crosses...'

ALBANY (AP)—A young Mohawk Indian studied sacred wampum belts of his ancestors on display in the state museum yesterday and wasn't able to translate them.

"It would be like we locked up your Bible and your crosses several hundred years ago," he finally exclaimed to onlookers. "You wouldn't be able to read them either."

Belts belong to Iroquois!

By Jon Margolis March 11, 1971
Newsday Albany Bureau

Nedrow, N.Y.—Near one wall of the longhouse was a blackboard with Onondaga words written on it. Chief Irving Powless said that the words on the first line meant, "What time is it?" And the second line? "That's enough!" Powless said.

If the Indians of New York State are unwilling to give up very much about themselves, it may be because so much has been taken from them in the last 300 years. Some of their loss is evident at this 7,300-acre reservation, six miles south of Syracuse, where 1,500 persons live.

Inside the longhouse, a combination church and town hall, were benches which Powless said are filled sometimes with children learning the language and culture of their people, or adults at tribal meetings, or the chiefs of all the Iroquois nations at their council meetings or nearly the entire Onondaga Nation on the feast days.

They should read the wampum, Powless said, for the law is written in the wampum. The inability of the Indians to read the wampum on feast days is rather like a synagogue service devoid of a Torah.

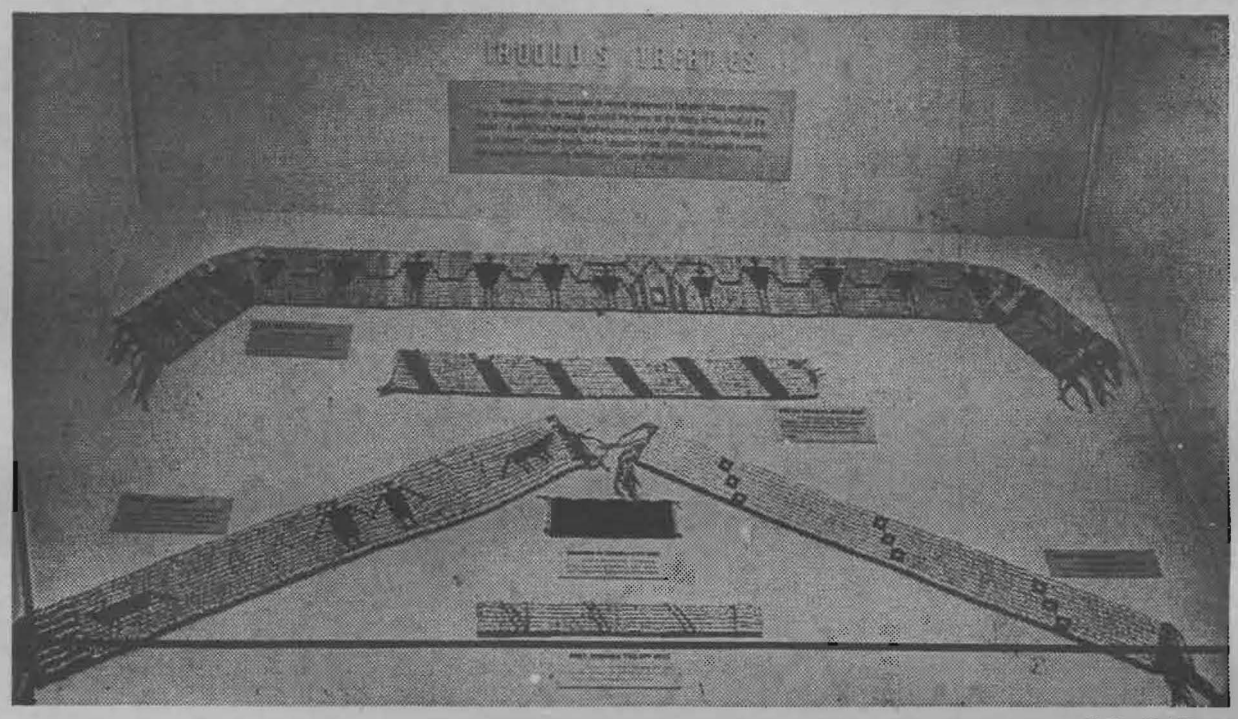
The wampum is not lost. It belongs to the State of New York and is kept in Albany in a museum operated by the State Education Department, which does not want to return it. In the state capitol across the street from that museum yesterday, Assemblyman Joseph M. Reilly (R-Glen Cove) urged, as a first step toward making amends to the Indians, that some of the wampum belts be returned immediately to the Onondaga, who are the keepers of the wampum for the Iroquois.

As chairman of an Assembly subcommittee on Indian affairs, Reilly also urged insuring that no more Indian land ever is taken from the tribes. The subcommittee called for a constitutional amendment that would exempt reservation land from governmental powers of eminent domain, under which public agencies condemn land. In the early 1960s, the State Power Authority condemned more than 5,000 acres of Tuscarora land.

The Indian nations of New York now comprise about 20,000 persons, about 10,000 of them on reservations. Except for 375 Shinnecock and Poospatuck Indians on Long Island, all the reservation Indians belong to the six nations of the Iroquois confederacy, formed in the 1500s. The Onondaga reservation is the ceremonial capitol of the confederacy. When the white men first came, Iroquois culture already was established. The Iroquois were powerful and prosperous and Benjamin Franklin said that their confederation system had influenced the creation of the U.S. federal system.

Unlike Indians elsewhere, the Indians of New York State never have been under the control of the federal government. And, unlike many Indians, those in New York do not appear to face the problems of abject poverty, bad schools and housing, and unemployment. The reservations are near cities where most of the Indian men work.

There are no tepees at the Onondaga reservation. Nor are the reservation boundaries marked by signs or fences. In fact, the precise boundaries of the reservation are not known, either to Indians or white men, and over the years, whites reportedly have encroached on the Indian land all over the state. A visitor probably would not know he had arrived on the reservation. The farmhouses along the country road through the gently rolling land look rather like those along any road in central New York.



The New York Times

WAMPUM BELTS in a display case at the Education Building in Albany. The state has 26 such belts. Most record treaties involving Indians and whites. A bill calling for return of five to the Onondagas was filed in Assembly.

Onondaga school proposed

By RICHARD G. CASE

The Onondaga Indian Nation has handed the State Education Department what may be the most unusual proposal for a new school the Albany educators ever have received.

The nation petitioned the state to approve a "fully accredited secondary school on the Onondaga Reservation, that will be educationally above the average high school in New York State."

It is the language of the Onondaga's proposal, however, that is reported to have startled and pleased an associate education commissioner, Dr. Thomas Sheldon, and his staff, when the reservation visitors read it to them in Albany.

In addition to spelling out the primary needs for a junior-senior high school, and immediate and long-range objectives, the Onondagas read Sheldon a philosophy for the unit they propose.

The philosophy presents the school in the Indian framework — as a living entity.

School 'Exists'

"In the minds of many of the people on the Onondaga Reservation, the proposed school already exists, "the delegation explained to Sheldon.

"The conscience of our ancestors, and the conscience of the contemporary Indian, will prevail in the school as it now does in some of our lives," they said.

"The Indian relates to his environment a s being alive, and this thought must be with you as you listen to our philosophy. Imagine it is a short time in the future and our school has been completed. All of the students are in front of the school, and because the school has a conscience it would be able to address the students."

Indian Philosophy

The philosophy speaks of the pride and knowledge the school gives to its students, making them, in the words of the Onondagas, "like the Eagle," in terms of a way of life "that will place you high above all of your enemies."

One of the Onondagas who carried the proposal to Albany was Lloyd Elm, who teaches biology in the LaFayette Schools.

(At present, about 180 Indian students attend the reservation school through the sixth grade, then transfer to LaFayette for the remainder of their high school education. About 100 reservation pupils are enrolled at LaFayette.)

Elm later explained that Sheldon and his staff listened impassively as the Onondagas presented their case for a new school. The only break in the professional coolness came after the philosophy was read.

"Dr. Sheldon listened and then he said to us, "That's what we've been trying to do for 200 years."

The meeting ended with Sheldon promising to put his staff to work immediately to a full study of the proposal and to report to (and work with) the Indians periodically.

Report Failures

The Onondaga's basic argument for their own junior-senior high school is that Indian children are not succeeding educationally in off-reservation experiences.

In preparing their proposal for Albany, the Council of Chiefs surveyed the numbers of graduates of their elementary school and off-reservation high schools during a 10-year period.

It was found that roughly 50 per cent of those who graduated from the reservation school and went on to further education didn't complete the cycle to high school graduation.

"That's the crux of the problem," Elm explained last week. "For every two children who go on to LaFayette or other public high schools, only one finishes."

The Onondaga's contention, basically, is that an all-Indian school is better suited to their needs.

Comparison Data

They buttress this argument with comparison figures of those who attended all-Indian secondary schools elsewhere in the country. "Pupils stated that they wouldn't have completed high school if they stayed in a public school," Elm said.

It also is suggested that such a school might "relive our urban Indians of the economic, racial and moral conflicts that embrace the sections of the city where most Indians live."

The proposal took up motivation and integration, as well.

The Onondagas explained they want to "see our children use their abilities that we know they have, but die out once they reach an integrated school" and "to increase the number attending higher education at all levels."

They aim, they said, "to properly prepare our children to go into the dominate society, to bring together into a whole, behavior, as of the individual, in harmony with the environment."

Appreciate Culture

In terms of behavior, they said they want to equip Indian children "to move between two contrasting cultures, never losing our inherited culture, and being comfortable in any other culture."

Study programs of Indian culture are proposed, including one that would perpetuate the Indian language, as well as continuing education for adults and vocational training for youngsters.

The Iroquois Wampum Belts

I have been asked to state my position with regard to the several belts of Iroquois wampum now in the possession of the New York State Museum in Albany that have been claimed by a group of Onondaga Indians on behalf of their tribe and the Iroquois Confederacy. In making this statement I speak only as an individual anthropologist with a long-standing interest in the history and cultures of the Iroquois; my views in no way represent the Executive Board nor any office of the Association.

The belts in question are a part of the uniquely valuable wampum collection of the New York State Museum. They are "treaty belts" (not, as far as I know, sacred objects of the Handsome Lake religion) and served as official Indian records of various diplomatic agreements between the Iroquois and other sovereign parties including the State of New York. They were acquired by gift and purchase from various sources and have been carefully preserved, studied and exhibited to many visitors wanting to know more about the Indian heritage of New York State. At the time the belts were acquired by the State, there was real danger that they would be irrevocably lost not only to science but also to the Indians, for they were being sold piecemeal to private collectors; the Museum reassembled as many as they could find. Thus I do not see their original acquisition by the Museum as being in any way improper; they were accepted and preserved responsibly and in good faith; and arguments in favor of leaving them where they are have much force.

But times change and there are interests in addition to those of science and the State which deserve to be accommodated. Some Onondaga Indians want these official belts returned to the custody of their original corporate owners at Onondaga. The traditional keeper of the public belts of the Confederacy was the Onondaga tribe and the belts would, I understand, be preserved at Onondaga in suitable surroundings as an official archive and as a tangible symbol of the distinctive cultural accomplishment of the ancient Iroquois Confederacy. It would seem to me that justice would be well served if the State of New York could find its way clear to recognize the legitimate Indian interest in these belts either by working out an agreement with the Onondaga tribe, if it so wishes, for joint ownership and control of the belts while leaving them physically in the Museum, or, if the tribe prefers, by returning them, with suitable ceremony, to the custody of the appropriate officials of the Onondaga tribe.

Anthony F C Wallace
University of Pennsylvania

newsletter april 1971
American Anthropological Association

Indians of Alcatraz vow they won't give up

No Retreat

send people and support to:
ALCATRAZ DEPOT
Pier 40
San Francisco, Calif. 94107

or call: (415) 362-5822

Indians of All Tribes greet our brothers and sisters of all races and tongues upon our Earth Mother. We here on Indian Land, Alcatraz, represent many tribes of Indians.

We are still holding the Island of Alcatraz in the true names of Freedom, Justice, and Equality, because our brothers and sisters of this earth have lent support to our just cause. We reach out our hands and hearts and send spirit messages to all Indians.

Our anger at the many injustices forced upon us since the first whitemen landed on these sacred shores has been transformed into a hope that we be allowed the long suppressed right of all men to plan and to live their own lives in harmony and cooperation with all fellow creatures and with nature. We have learned that violence breeds violence and we have therefore carried out our occupation of Alcatraz in a peaceful manner, hoping that the government will act accordingly.

Be it known, however, that we are quite serious in our demand to be given ownership of this island in the name of Indians of All Tribes. We are here to stay; men, women, and children. We feel that this request is but little to ask from a government which has systematically stolen our land, destroyed a once beautiful landscape, killed off the creatures of nature, polluted air and water, ripped open the very bowels of the earth in senseless greed, and instituted a program to annihilate the many Indian Tribes of this land by theft, suppression, prejudice, termination, and so-called relocation and assimilation.

We are a proud people! We are Indians! We have observed and rejected much of what so-called civilization offers. We are Indians! We will preserve our traditions and way of life by educating our own children. We are Indians! We will join hands in a unity never before put into practice. Our Earth Mother awaits our voices. We are Indians of ALL TRIBES!!!

Indians Proclaim Sovereignty Over Alcatraz Waters

SAN FRANCISCO (AP) — Confirming that the Indians occupying Alcatraz have hurled missiles at tour boats, an Indian spokesman now claims "sovereignty" over all waters 250 yards from the shores of the former prison island in San Francisco Bay.

Last Sunday Harbor Tours, Inc., reported its Harbor Emperior was hit by six heavy steel nuts discharged from slingshots. One broke a window and another narrowly missed the head of a small boy, one of 300 tourists aboard.

The company reported the boat was moving slowly about 75 yards offshore.

John Trudell, spokesman for the occupying Indians, whom he said now total about 45, called a news conference on the steps of the San Francisco Federal Building Thursday to proclaim the 250-yard "sovereignty" declaration.

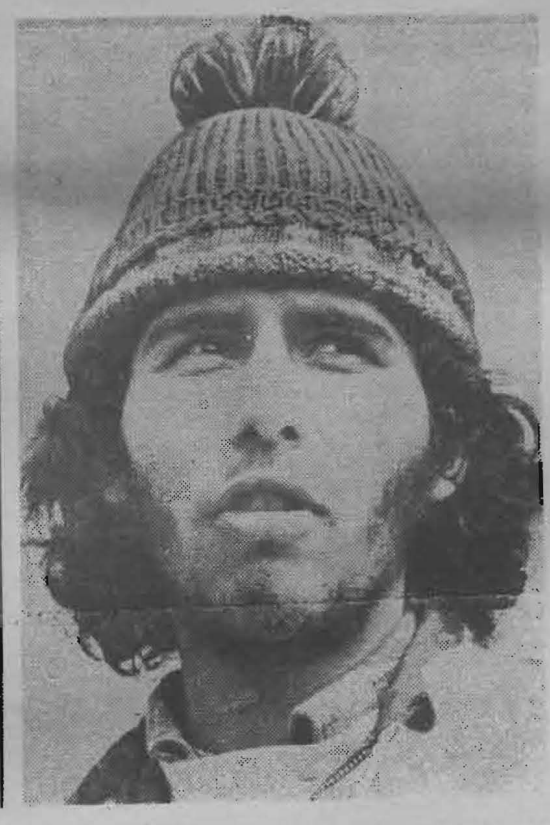
He said the tour boats have damaged the Indians' small supply boat "Clearwater" by jostling it against the pier.

Indians' Bleak Winter

By Tim Findley

San Francisco Chronicle March 15, 1971

JOHN TRUDELL
'We will not leave'



ALBERT MONTOYA
'The strongest medicine'

It is almost the end of the second winter of Indian Alcatraz, and it has been the tiny island community's hardest season.

The gasoline generator sputtered dead more than a month ago, and already one of four small wood cottages on the island has been torn down and burned for firewood.

The now-rickety fishing boat Clearwater makes its trips sporadically with vital five gallon-cans of water and stores of food. But the boat was laid up for repairs for almost a month, and its maintenance has virtually bankrupted the two or three dozen Indians holding out on the "Rock" and their dwindling numbers of financially able and active supporters on the mainland.

Intense

Many of the quietly intense young people who were among the party of 80 in the exhilaration of the first landing in November, 1969, have left. Some will return again with the spring and with vacations from school and jobs. Others are discouraged and bitter and may never return.

There are no more government caretakers to befriend or harass, and even the curious tourists on the Sausalito ferry no longer crowd the rail of the passing boat as they once did.

There are days, such as those in the past two weeks, when the people of the island were left with only rice and beans to eat and had only the scant warmth from their fires to beat off the merciless wind.

Some of the people have taken to calling their lives a "limbo culture," because for 16 months they have waited for a final decisive confrontation that seems no nearer.

A year ago, the talk was of evading a government force, now the talk is of active resistance. There are occasional rumors of government action, but nothing has happened.

It is a silent battle of attrition that even the hard second winter has not won for the government.

Yet, perhaps because they survived it, this winter may have been the most important period in the short history of the Indian on Alcatraz.

Problems

"We have found something important," said Albert Montoya, 23, a Ute Indian and a member of the newly elected five-member governing council, "we have found the strongest medicine people have is in learning to live together at peace with the earth."

The Indians who came to live on Alcatraz in the past several months admittedly brought with them something of their lives in the cities and rural drudgery of Indian America.

In some cases, that included problems with alcohol, drugs and lack of education.

There were times when those problems erupted in the privacy of the island into conflicts among the Indians themselves. But so far the conflicts have been resolved by the Indians — and they angrily deny to the outside world any reports of disharmony. The harshness of winter itself sometimes seems to promote unity, if only that of a huddle around a warm fire.

"There is a barrage on your spirit in the city," Montoya said. "There, it is one of the most difficult things in the world to get your head straight about what it means to be an Indian today.

"On the island, we are in a kind of exile. Sometimes, it is hard to keep morale very high, especially when it is cold and raining outside. But at least there, we are left alone and there is time to become aware of being an Indian."

Awareness

It is that awareness — the reviving knowledge that native American culture has survived not only genocidal war but years of being portrayed as a quaint souvenir of the American West — that first encouraged young Indians to seize Alcatraz in 1969.

Privately, there was concern in the last year even among some Indian leaders that that purpose had been aborted in bickering over the use of the island.

Yet half the battle for Alcatraz has already been won. The Indian occupation there is known throughout the world and has even been copied in many parts of the country.

"Alcatraz, the idea, is deeply set," said John Trudell, one of the original Indian occupiers of the island who has recently been on speaking tours on behalf of Indian Alcatraz. "And I have found that the idea is not here alone, not on the island, but wherever there is any Indian in this country."

'Home'

It has become clear that the U.S. government expected the Indians to abandon Alcatraz during the bleak second winter. Now that winter is almost over, the government will find itself in an even more difficult position if it continues to insist the Indians must leave.

With the spring, the Alcatraz Indians plan to renew their demands. Now, however, Indian spokesmen say the demand for a deed to the island will no longer be a primary concern.

"It has become home. We have lived there and survived, nobody can deny that" Trudell said. "If they want to give us the deed fine, but now we will take the initiative to perhaps challenge the legal system or the lack of education that faces the American Indian.

"You can be certain we will not leave Alcatraz. We have come too far and through too much to start giving land back to the white man."

R-S photo by Larry Lowell

FACES IN THE PIT RIVER INDIAN-PG&E TRESPASS TRIAL
D. A. Baker (right), attorney Grossman and Councilman Raymond Lego (scowling).

—UPI Photos.

DARRELL WILSON ROSS MONTGOMERY

A demand for return of former tribal lands

Pit River Indians Ask Tribal Lands

March 26, 1971

SAN FRANCISCO — (UPI) — A couple dozen Pit River Indians visited executives of Southern Pacific Railroad and Pacific Gas and Electric Co. yesterday to request the return of tribal lands.

The tribe contends the Northern California lands were taken by the government illegally. Title to the lands eventually was acquired by the two utilities.

The companies allowed two of the Indians inside to meet with top corporate officials. Ross Montgomery, chairman of the Pit River Tribal Council, and Darryl Wilson asked the companies to cooperate in the Indian claim against the federal government.

Wilson said if the utilities had been "trapped by a theft of the government of Indian land, it is their duty as American citizens to relinquish control of the land and seek redress from the government."

He said the corporations should use their legal staffs to help the Pit River Indians reopen the case.

Southern Pacific told the delegation to return with maps showing specifically what land they were talking about. PG&E said several matters concerning Indian claims are now in the courts and no statements could be made while litigation is pending.

'Judicial massacre'

Indian court documents missing

April 17, 1971

By JOHN HURST
R-S Staff Writer

SACRAMENTO — Testimony in municipal court Thursday firmly established that documents are missing from the Pit River Indian-Pacific Gas and Electric Co. trespass case, but what happened to the documents remained a mystery.

The documents are notes made by Redding Justice Court Clerk Gene Mitchell during a Burney Justice Court arraignment held before Judge Billy Covert in Redding last June 8.

Aubrey Grossman, attorney for the Pit River Indians, contends that the notes show that the Indians were denied equal protection of the law when they were arrested for trespassing last June at a PG&E campground at Big Bend.

The municipal court hearing, which continued here today, is part of the trial of 35 Indians and supporters arrested in the June occupation of the campground during the Pit River attempt to regain 3.4 million acres of ancestral land northeast of Redding.

Redding court clerk Mrs. Mitchell and Burney Justice Court Judge Covert both testified Thursday that the missing notes were indeed made in court, but both said they didn't know what happened

SACRAMENTO — Shasta County Dist. Atty. Robert Baker denied on the witness stand in Municipal Court Friday that the federal Indian Claims Commission recognized that the Pit River Indians once possessed vast ancestral lands.

Baker's testimony came during the second day of a hearing on a charge by defense attorney Aubrey Grossman that the Indians and supporters arrested during an occupation of a Pacific Gas and Electric Co. campground near Big Bend last June were denied equal protection under the law.

During a morning of sometimes bitter exchanges between Grossman and Baker on the witness stand, the defense in the trespass case tried to show that Shasta County officials denied the Indians of their rights by making arrests without investigating the Pit River claim to ancestral land.

"Do you concede," Grossman asked Baker, "that the Indian Claims Commission established that the Pit River Indians had prior possession of the land?"

"No," Baker replied.

(The Indian Claims Commission wrote the following regarding the Pit River Claim:

"On July 29, 1959, we made findings of fact and entered an interlocutory order holding that the Pit River Indians, as an identifiable group, had established original Indian title to 11 tracts aggregating approximately 3,386,000 acres of land in parts of Lassen, Shasta and Modoc Counties, California, and that the original Indian title to that land had been taken by the United States without compensation as of March 3, 1853 . . .")

Grossman argued that Baker decided to prosecute the Indians without investigating their claim to the land, and that the action violated the district attorney's general policy of investigating land disputes before making arrests.

Judge vetoes Indians' plea for lawyers

April 15, 1971

By JOHN HURST
R-S Staff Writer

SACRAMENTO — Municipal Court Judge Michael J. Virga refused today to appoint additional defense lawyers on the grounds of conflict of interest in the Pit River Indians-Pacific Gas and Electric trespass trial.

"I find that no conflict exists," said Virga, "except for those defendants who have been convicted of a felony."

He went on to say that each of these defendants would be entitled to a separate trial unless Dist. Atty. Robert Baker stipulated that he would not bring the matter of prior felonies up during the trial. Thirty-five Indians and supporters are charged with trespassing on a PG&E campground near Big Bend last June.

Baker agreed to the stipulation and Virga ruled that the trial would go on with San Francisco attorney Aubrey Grossman representing all 35 defendants.

U.S. drops Lassen case

April 19, 1971

SACRAMENTO — Charges against 22 Pit River Indians arrested during an attempted occupation of Lassen Volcanic National Park June 22 were dropped today in U.S. District Court.

U.S. District Judge Philip Wilkins granted a motion to drop charges of "kindling a fire in an unauthorized area" and "conducting an unauthorized assembly" against 17 men and five women named in a federal complaint.

But the government is pressing ahead with a series of charges against Pit River Indians and their supporters arising from the Battle of Four Corners in eastern Shasta County last Oct. 27.

Chief Assistant U.S. Attorney William Shubb said charges were being dropped in the Lassen incident because "we decided it was in the best interests of the government to process some charges and drop others."

He denied Pit River Indian attorney Aubrey Grossman's contention there was anything constitutionally wrong with the Lassen arrests.

Want to Raze Dams

Washington

The Pit River Indians asked the Federal Government yesterday to allow them to tear down the dams and power stations which they say have transformed their sacred river in Northern California into "a series of stagnant, polluted artificial reservoirs."

Attorneys for the tribe petitioned the Federal Power Commission to refuse renewal of Pacific Gas & Company's licenses to operate its dams and related power facilities along the Pit River which winds through the tribes ancestral lands in Shasta county.

The petition is the latest in a series of attempts by the Indians to greagin control of a Connecticut-sized parcel of land they claim was taken illegally from their tribe during the Gold Rush.

The Indians contend in the petition that PG&E has "transformed a once wild and free-flowing stream into a series of stagnant, polluted, overheated, silting, artificial reservoirs and scarred the length of the river with the heavy hand of 'progress'."

While earlier, unsuccessful legal actions by the tribe have south to regain title to some 3 million acres of ancestral land, the petition submitted yesterday asks only that the Indians be allowed "to protect the land and the rivers . . . the fish and the wildlife . . . for the benefit of all the people."

However, the Indians' attorney, Aubrey Grossman of San Francusco, called the petition 'n attempted breakthrough to get a court to order the return to the Indians of land which has admittedly taken without the Indians' consent or payment."

Ask Federal Writ To Restore Sacred River

Indians Oppose Being 'Attractions'

PETOSKEY (AP) — Several hundred Chippewa and Ottawa Indians are on the warpath because they don't want to dress up in feathers and buckskins as tourist attractions.

They are fighting to give back to the white man a choice parcel of resort land and to stop state agencies from spending thousands of dollars to erect an Indian village, museum and cultural center on a 20-acre site on the shores of Little Traverse Bay between Petoskey and Harbor Springs.

"If the state or federal governments have an extra half-million dollars to spend on Indians, we would prefer it was used to fix up our houses, or create better jobs, or for the education of our children," says Jay Harrington, a Petoskey Ottawa. "We think it would be a giant step backward for Indians to dress up in feathers and buckskins for the entertainment of tourists."

So far, Harrington said, about 90 per cent of the adult Indian population of the Little Traverse Bay area have signed a petition opposing the development plan.

Harrington contends the Indians were collared into approving a project which they felt would create an outlet for a little bead and basket work the old people do as a sideline. But it has now blossomed into a full-fledged, large-scale enterprise for tourists, he said.

About three years ago, the idea of an Indian village was conceived by a fellow Ottawa tribesman, Victor Kishego of Harbor Springs, who received moderate support from the Indian community for an Ottawa Indian arts and crafts co-op, which he established near Petoskey.

However, since then Kishego has launched a successful drive to acquire the 20-acre site for a five-unit Indian complex. The parcel was transferred to the Indians on a perpetual lease basis last year by the Michigan Department of Natural Resources on the understanding that it would be developed as an Indian tourist attraction.

So the Indians want to give the money back to the Department of Natural Resources and withdraw from their obligations to cater to tourists, Harrington says.

Harrington, who supports his family as a painter and decorator, says the tourist operators—not the Indians—stand to prosper from the development.

"In this day and age, most of us have our own plans for our lives, motivated by an ambition to create a better life for our children... I believe I speak for the majority of Indians in saying I would not want my children to dress up in Indian attire and sit around doing beadwork all day in a fake Indian setting."

Mrs. Archie Kiogiam, an Indian mother of eight who lives in Petoskey, said even if a tourist attraction is built, Indians will refuse to staff it. "We've worked too long and hard to want to revert to spending our days doing beadwork."

She said Indian children do beadwork and basketry only as a hobby and to preserve their ancient culture "But we would not encourage them to try to make a living at these tasks. There would be no opportunity for advancement..."

ISU's Tomahawk Group Bows to Indian Requests

By a Staff Writer

AMES, IA. — Members of an Iowa State University student organization called Tomahawk promised Thursday to end activities which American Indians on campus find offensive.

Members of Tomahawk are ready to give up wearing Indian-style headbands and feathers and other activities which "perpetuate Indian stereotypes," said Richard Holtz, the group's faculty adviser.

"We didn't mean to offend anyone. We didn't realize there were any sensitivities in this area," said Herb Sawin, president of Tomahawk, a scholarship and leadership honorary for sophomore dormitory residents.

Sawin and Holtz met Thursday night with members of the United Native American Student Association (UNASA), which had termed activities of Tomahawk "insulting to Indian culture."

Donald Wanatee, a junior in political science from the Mesquakie settlement near Tama, said Tomahawk was "a perfect example of the general misconceptions about Indian ritual and cultu

He said Tomahawk was "making light of Indians' language problems" by putting up signs on the campus saying such things as "meet-um injuns in stompin-grounds" and "everyone heap-um welcome."

Wanatee and several other UNASA members went to a meeting of Tomahawk last week and criticized the organization for its activities.

Wanatee said the group's use of the tomahawk symbol was an affront to Indian students. "The tomahawk is a weapon of war — they should not use the tomahawk if that is not the purpose of the group. They should use a peacepipe."

Sawin said the meeting with the Indian students was "a very good lesson for us." He said members of Tomahawk "just didn't realize how the Indians felt about these things."

Des Moines Register
April 23, 1971

Obituaries

MARCH 29, 1971

Amy George

NORTH VANCOUVER — (CP) — Amy George, 67, wife of actor Chief Dan George, died in hospital Saturday following a long illness.

She had been in hospital for about a month. Cause of death was not disclosed.

Chief George, a member of the Coast Salish tribe, has been nominated for an Academy Award for his performance in the movie Little Big Man.

Francis Wakefield

Led Indian Groups in Michigan, 68

GRAND RAPIDS, Mich. Jan. 30 (UPI)—Francis Wakefield, an Ottawa Indian leader who devoted much of his time to Indian affairs in Michigan, died Wednesday in Milwaukee at 68.

Mr. Wakefield was chairman of the United Tribes of Michigan and a vice president of the Northern Michigan Ottawa Association at the time of his death.

He was a former chairman of the Michigan Commission on Indian Affairs and was commission director under former Gov. G. Mennen Williams.

He was a member of the National Congress of American Indians and member of the constitutional amendment and education committees of the congress.

Indian Studied

NEW YORK (UPI) — Once ignored, the American Indian is now a proper subject of study, according to Dr. Lloyd Melis, professor of special education at Carthage College in Kenosha, Wis.

"The more we know about the Indian, the more we can understand his basic needs which must be met to bring him into the mainstream of contemporary life," Melis said.

Sioux Ask FCC Revoke Station Licenses in S.D.

Washington. —A coalition of representatives of six Sioux tribes and non-Indian citizens of South Dakota have demanded that the Federal Communications Commission revoke the licenses of two South Dakota television stations for failure to serve local needs.

The Television-Radio Improvement Association (TRIA), a group representing residents from 41 "West River Country" communities (west of the Missouri River) filed petitions to deny license renewals to stations KPOL-TV, Reliance, and KELO-TV, Sioux Falls, both licensed to the Midcontinent Broadcasting Co. Joseph Floyd, Sioux Falls, heads Midcontinent.

TRIA claims that the stations have ignored both Indian and non-Indian needs and the public interest in general and that Midcontinent has violated both the Sherman and Clayton Anti-trust Acts.

Midcontinent is also accused of failing to provide services promised to local residents when the company solicited pledges of about a quarter of a million dollars to establish KPLO in the late fifties.

From 1956 to 1959 public subscriptions were raised to bring TV services to the central South Dakota area, which is populated by ranchers, farmers and a large number of Sioux. The money was given to Midcontinent to build and operate a station at Medicine Butte.

April 6, 1971

Bobby, Tyler, Lana and Janelle are a ready-made family

Until a year ago, these exceptionally appealing and bright children lived on a reservation in Montana and spoke only their Indian dialect. Full-blooded members of the proud Crow tribe, the youngsters have been living in a temporary foster home for the past year.

Robert, age six, is the oldest and a very friendly, outgoing child, who smiles readily. He loves sports, particularly any kind of ball game. A bright little boy, he has had some difficulty in first grade, only because he is still learning the English language. But this problem will be mastered very soon.

The next child, Lana, is five. A pretty little girl, she tries to mother her brothers and sister and plays happily with them. She is the most sensitive of the four. Therefore, the disruptions in her life have been difficult for her. It is still hard for her to accept or give trusting affection. Loving parents would soon enable Lana to trust again.

Tyler, age four, is loveable and most appealing. He is active and all boy, very much a "clown and an imp." He is friendly and outgoing with both adults and children.

Janelle, the baby, is twenty-months old. She is a beautiful child and has been described as a "picture baby, a happy and very bright little girl, who loves to be loved and is everyone's pet."

* * *

We will be waiting to hear from families who can open their hearts and homes to four very appealing little Indians, who wait for a chance to grow up together with parents of their own to watch over them and love them during their growing years.

If you are interested, please write to:

Vera Plumb

P.O. Box 1000

Upper Montclair, N.J. 07043

FEBRUARY 28, 1971

Indian Beaten Up At Klan Meeting

HOMESTEAD, Fla. (AP) — A 24-year-old Cherokee Indian was dragged from a Ku Klux Klan rally Friday night and beaten as he lay spread-eagled across the hood of a car.

White Klan Imperial Wizard Robert Shelton spoke of a "Jewish, anti-Christ conspiracy," James Hatmaker stood up in the crowd of some 300 and said, "I want to say something."

Immediately some one dozen men converged on Hatmaker and began to push and shove him as he shouted, "I don't want violence. I just want to say something."

The men dragged Hatmaker away from the speaker's platform and into a darkened area of the plowed field where the rally was held. Struggling as he was pulled into the darkness, Hatmaker cried over and over, "I don't want violence. All I wanted to do was talk to Shelton."

Amid farm trucks and dusty cars, the men circled the young farmworker.

"This is a free country," Hatmaker said. "My people were here long before you. I have a right to be here and express my opinion just as much as your Imperial Wizard."

With that, a T-shirted man slammed Hatmaker's jaw, snapping his head backward. "He's mine," the man said. "Let me at that Indian."

Miami Herald reporters John Degroot and Earl Dehart reported that Hatmaker was lifted up and forced stomach down across the hood of the car.

Arms and legs pinned, Hatmaker was beaten until Florida Klan Grand Dragon John Paul Rogers of Lake Wales moved in and stopped it.

"We don't want any of this sort of thing," Rogers told the men. "You all go back and listen to Mr. Shelton."

The officers told Hatmaker to return to his home in Goulds, that there was little they could do.

Roy Lustig, 17, and Jim Bauer, 19, both of Miami said they attended the rally and met a Lutheran minister who told them he had been forced to the ground by Klansmen and a peace symbol was ripped from around his neck.

Grand Canyon Indians

The Grand Canyon may look like a vast empty gorge of stone formations, but it has housed the Havasupai Indians part way down in the Canyon since just prior to historic times. The National Park Service is proposing a master plan for Grand Canyon National Park which will adversely affect the Havasupais.

Rep. Sam Steiger is attempting to introduce a bill in Congress restoring Hualapai Hilltop, Long Mesa, upper Havasu Canyon, the park campground and grazing lands on both sides of the Canyon to the reservation.

Land is the only thing the tribe needs to survive. Won't you write your congressman and ask him to consider the Steiger bill to allow the Havasupais to live their own lives on their own lands?

Edna M. Christ
New Hyde Park

Newsday
April 27, 1971

Salmon Fishing in America:

The Indians vs. the State of Washington

Ramparts®
Vol. 9, No. 9 APRIL 1971

by Peter Collier

"The state has only one aim, I don't care what kind of public statements it makes, and that's to destroy our fishing equipment, chase us off the rivers, and save the fish for the white men."

THIS FALL, AS THE SALMON began their spawning run from the sea back to the waters of their birth, a band of Indians waited for them in an illegal camp along western Washington's Puyallup River. Calling themselves the Medicine Creek Nation in memory of the 1854 treaty that gave the rich Puget Sound area to the U.S. government, they began to fish in places where their ancestors had stood hundreds of years ago. They used nylon nets instead of hand-woven weirs and traps, and skiffs with outboard motors instead of canoes; but otherwise the scene recalled a time when big cities had not yet cut jagged swaths out of the forests of the Pacific Northwest, and Boeing test planes had not devastated the silence; when the system of rivers fed by glacial snows hooding Mount Rainier and running like veins down into the Sound were not only clear and unpolluted, but supported runs of salmon ganged so thick that, as one visitor said, it seemed almost possible to cross the river on their backs.

But this year, the salmon were sparse; and when the Indians set up their camp, they stood in the shadow of Tacoma's grey industrial sprawl and a maze of freeways flinging cars off to the suburbs as if by centrifugal force. But the setting didn't matter. The Medicine Creek Nation wasn't there as a publicity stunt or out of nostalgia for the past. They were concerned with today, with the fact that the State of Washington denies the fishing rights which are the key to their survival. These Indians were deadly serious; and the guards posted at the entrances to their camp carried loaded hunting rifles.

This was not their first angry demonstration on these waters. The "trouble," as it is called, had made frequent headlines through the mid-'60s as reports of the wild, free-swinging melees on the rivers between Indian fishermen and state game wardens filtered out of the Puget Sound area and brought celebrities like Marlon Brando and Dick Gregory north for the "fish-ins." But a decade of pitched battles, court tests and civil disobedience had passed, and Indians were still being arrested for fishing. Resentment in this camp was greater than ever, the Indians' patience stretched taut. Washington officials sensed this change in mood, one fish and game officer later commenting: "We took one look at this bunch and decided we had gone from the era of the fish-in to the shoot-out."

THE MEDICINE CREEK NATION stood for several weeks in an atmosphere of growing tension, repelling occasional attacks by local sportsmen-vigilantes. Then, early on the morning of September 9, the state finally moved in. Sidney Mills, a 23-year-old Yakima Indian, tells what happened: "We looked up and saw we were surrounded. They were all over—wardens, Tacoma tac squad, state troopers, and people just in plain street-clothes. There looked to be a couple hundred of them, and they all had either riot guns or some other kinds of automatic weapons, and helmets and flak jackets. We had maybe six or seven hunting guns in camp, some of them real old, and a couple of knives. It was like being surrounded by an army. You could tell by the look on some of those faces that they wanted to kill them an Indian awful bad."

The two groups stared at each other, a white bystander recalling it later on as "one of those times when everybody is scared and waiting for the other guy to make the first move." Then some state troopers carrying high-powered rifles with scopes scrambled to vantage points on a nearby bridge; and a Fisheries Department boat was in the river, gliding out to cut the Indians' nets. "We yelled out at them to stay away," Mills says, "but they just kept on coming. We'd told them a lot of times that they didn't have no jurisdiction over us and that those nets meant life and death to us and we'd shoot anybody who messed with them. But it didn't seem to matter. After we'd hollered out at them, a couple of our people fired some warning shots, about four of them, that kicked up water around their boat. Then the next thing I knew, all hell was breaking loose. There was tear gas exploding all over our camp and sounds like shotguns blasting away. Somebody threw some kind of firebomb at a railroad trestle alongside us and pretty soon there was black smoke all over. The troopers charged our camp from all sides, and our women and kids and everybody were getting beat up and running and yelling. It lasted a long time. Whenever things started to quiet down a little and the gas started to drift off, some trooper would see something move in the bushes and he'd holler out, 'Hey, there's Indians in there.' Then they'd shoot off more tear gas and it would start up all over again. When it was finally over, the only thing I couldn't believe was that nobody got killed."

The Medicine Creek Nation—54 Indian men, women and children from various Washington tribes—was rounded up, arrested and jailed. By afternoon, the camp on the Puyallup River was deserted except for a few stray dogs and tiny cyclones of paper blown around by the wind. The city of Tacoma proclaimed the place a public nuisance, and even before news of the mass arrests had made its way into the local papers, bulldozers were sent in to raze it to the ground.

As the dust was clearing, the state claimed victory over the Indians in the name of "conservation." But environmentalists expressed doubts, Indian spokesmen claimed they were being used as scapegoats for the fact that the salmon was on its way to becoming an endangered species, and a U.S. District Attorney readied a suit to clarify the fishing rights controversy "once and for all." That it was a crucial moment in the history of the conflict couldn't be concealed by the heavy equipment scraping away even the shrubs and groundcover on the Puyallup as if it had been the Woodstock Nation that had stood there. And when the State of Washington's only reaction was to buttress its hard line on Indian fishing, it seemed to be inviting bloodshed in the future.

LIKE OTHER EPISODES IN contemporary Indian Affairs, this confrontation involved forces set in motion by history now coming home with all the inexorability of original sin. The battle lines were drawn long ago, before Washington was yet a state, in the 1850s, when homesteaders began rolling into all parts of the Pacific Northwest to claim up to 320 acres each. But the Indians had not officially ceded the land being settled—*their* land—and in 1853, the Territorial Governor, Isaac Stevens, was told to treat quickly with the natives, especially the galaxy of small tribes in the Puget Sound area. He engaged in a blitzkrieg of negotiations, and in less than a year had obtained title to what is now most of Oregon, Idaho and Washington in exchange for a series of treaties and some modestly sized reservations.

Stevens took to the back alleys common in most of the white man's treaty-making: designating certain Indians as "chiefs," for instance, and investing them with on-the-spot authority to give up their people's lands. He also developed shortcuts of his own, such as carrying on his lengthy discussions in Chinook, a pidgin English with a working vocabulary of less than 200 words. The upshot was that by the time negotiations were over, many Washington tribes had no reservations and others were not specifically acknowledged as parties to the treaties—two facts that continue to have resonance today. But if the representatives of the Great White Father were callous about most aspects of the Indian cultures, there was one thing they couldn't help but understand: that the tribes of western Washington based their entire social organization on the salmon, and the fish occupied a position of absolute centrality in their daily lives, in their culture, their religion and their art. The Puyallup Indians, for instance, not only depended on fish for up to 80 per cent of their diet, but also used it as currency in their extensive trade relations with other tribes. The salmon was the core of the community as well as being the staff of its life; and along with the other Indians of the Puget Sound, the Puyallups would roast the first of the catch at each spawning run, passing a piece of the flesh to each member of the village and then returning the skeleton to the river from which it had been taken, the head pointed upstream in tribute to the forces that renewed the fish and the people who depended on it.

A sister stands proud and ready
in her right hand she holds a gun
in her womb a child unborn
she stands by her brother her husband, an Indi
for the unborn they willl gi their blood
and for this they are proud they are one

Puyallups Hold Out In

IN THE TREATY OF MEDICINE CREEK in 1854 and the Treaty of Point Elliott a year later, Indian leaders got Stevens to insert an article specifying that their people retained the right "to fish in their usual and accustomed grounds and stations in common with other citizens of the Territory." To whites, this clause was a painless way of quieting the tribes' doubts about the land grab; but to the Indians, it meant that although the land was gone, the right to travel freely to their fishing grounds along the rivers according to the seasons and species of fish remained. They saw it as a solemn promise between sovereign nations and embodied in a treaty that was no less a living document than the white man's Constitution. But within 50 years, whites began to see the immense economic potential of the salmon, and the new state began to develop. Citizens began to wonder—as they had in every other state, where more than 300 Indian treaties were made and broken—if progress could be stayed by an antique agreement with savages.

In some cases, the "usual and accustomed" places mentioned in the treaties happened to be within the boundaries of reservations that are still intact. The state has not pressed for jurisdiction over these federal lands, and as yet the Indians fish there without much harassment from authorities. But for many tribes—especially those in the fertile Puget Sound—the question of reservations is academic because their lands have eroded away with the passing of time. The Puyallup tribe, for example—many of whose members were involved in the establishment of the Medicine Creek Nation—has almost nothing left of the 23,000 acres it had right after the treaties. By the turn of the century, when it had become apparent that these Indians stood in the middle of an area with great commercial and industrial potential, the Puyallups—already forced to transfer their communally held land into individual allotments—were forced by a Special Act of Congress to sell what was left at public auction. This Act also relaxed the trust status protecting Indian lands from sale or taxation; and in the fury of speculation that followed, way was made for the city of Tacoma. Today, the only tribal lands left are the few homesites that have miraculously remained in families over the years, and a 30-acre graveyard. None of it is on the old fishing spots on the river.

Tribes like the Yakima Nation in the northeastern part of the state have been out of the line of development and have been able to keep their reservations from such piecemeal disintegration. But Washington Indians generally have a woefully inadequate land base, and they rely on the treaties to justify their fishing rights. The only trouble is that the State of Washington has lawyers and lawmakers working like Pharisees to prove that the treaties intended only to give them the right to fish alongside white sportsmen, with a hook and line and subject to its regulations as to time and place. This interpretation has been backed up with police power. When the courts insisted that Indians do have special rights, the state began to regulate the exercise of these rights "in the interests of conservation" rather than as a naked and arbitrary display of power. Either way, the result is the same.

RIGHT AFTER MAKING THE TREATIES, the U.S. government ignored the advice of its Indian agents on the Washington reservations and decided that farming, not fishing, was the proper way for the Indian to enter American society. The economic assistance offered was for agricultural implements, even though the lands where the Indian had been placed were only slightly better suited to farming than his culture was. In this respect, the state has only taken over from the federal government in discouraging Indian fishermen—although its means have been more drastic and its reasons more craven. Authorities say their action rests on a democratic theory of land use: that a small group cannot be allowed special rights to a public resource. But the real reason is more profound than this or even than the accumulated bad faith of white history. The fish which were so abundant as to be almost negligible a century ago have since become critical to the state. As a Department of Fisheries handbook points out: "Salmon are one of Washington's major resources, contributing more than $100 million annually to the economy of the state." Twenty-five state-operated hatcheries work feverishly to spread enough fish around to satisfy the commercial and sport-fishing lobbies. They don't want to see any of the 150 million juvenile salmon planted each year getting into Indian nets.

The combined pressure of federal neglect and state pressure has taken its toll, with many Indians just giving up over the years and abandoning fishing altogether, even though this meant alienation not only from a guaranteed level of subsistence, but also from a continuity of communal life. To a large extent, the fact that Indians have been discouraged from fishing is responsible for their status in Washington today: those not living on reservations are hidden in the small rural communities of backwoods Washington or have sunk into the slums of the growing cities. Some do seasonal work as berry pickers and mill hands and others have taken jobs in the eddies of the economic mainstream: for many the sole income now is welfare.

Assimilation has seemed the only possible fate. Unlike tribes of the Southwest, the Indians of Washington are not dramatically different from the whites in language and dress; they haven't much of a land base and, in cases such as the Puyallup tribe, their cultures have been pronounced officially dead by white anthropologists on ethnographic junkets. But despite all this, the community has persisted, driven underground and expressing itself only indirectly. The longing to reassert an Indian identity, in fact, has become stronger, especially as it became obvious that there was room only at the bottom in the white world.

Photograph by Dolores Varela

The Indians have carried their fight from the rivers to the courtroom, but their volunteer ACLU or American Friends attorneys have had to face the state's best legal minds; and the white man's law has led them through a maze of confusion and contradiction in commenting on the treaties, on the meaning of "usual and accustomed places and station," and on the question of state jurisdiction over Indian fishing. The controversy has been viewed and reviewed over several generations and from several points of view; but little has been resolved. If this 70-year legal dialogue has had moments of judicial eloquence, they have been lost on the Indian. He knows only that he becomes a criminal when he fishes; that he goes to jail for engaging in an act that brings him money and dignity and draws together the scattered shards of his communal life; that while the white man says the rules are for the sake of conservation, every new season brings more salmon floating belly up from industrial poisons being poured into the rivers. The disparity between what he is told and what he knows is great. But the Indian has come to expect this when something of value is at stake. When an assistant Washington State Attorney General began his testimony before a 1964 Senate subcommittee studying fishing rights by saying, "I am for the salmon and therefore for justice," Indians in the room smiled. They had learned the language and knew he really meant that because he was a representative of power he had to be against them.

WALTER NEUBRECHT, CHIEF Enforcement Officer of Washington's Department of Game, is a pleasant man if you're not talking about Indians or fish. But he, too, is "for the salmon"—so passionately, in fact, that the Puget Sound Indian community has nicknamed him "Colonel Custer." Neubrecht doesn't care, though, because he's certain that most Washington Indians aren't really that interested in fishing and that the people with whom his large, well-equipped and heavily financed department spends much of its time brawling are renegades. "Nowadays," he says sagely from his headquarters in Olympia, "we get some damned mean people coming up here to cause trouble. It's not like a few years ago. Hell, back then the Indians had only one main weapon outside of Brando and people like that. It was to set nets illegally and get things all stirred up and then when our boys would have to come in, backing off and getting their women and kids down to the water. They would start to hoot and holler and throw sticks and rocks and all sorts of things and cuss hell out of us. We'd have to arrest them in front of the TV cameras. That wasn't a bad strategy, but now they've started to pick up the tempo on us. When they want to put on a show to get attention and sympathy, they get together with a bunch of outsiders—people I'd call a shade darker than pink, if you get my meaning. Our main enemy isn't the kids and squaws anymore. It's everything from your Yippies and hippies to your black militants; but mainly it's these renegade Indians you get coming up here from Alcatraz and places like that. And they are mean as hell, let me tell you. We went down there to clean out that 'camp' they had going, and I was surprised at how goddamned hard they fought."

Neubrecht interrupts his monologue from time to time to talk with men in his Department or to pick up the phone and knowledgeably answer such questions as why fewer deer hunters are killed now in Washington than two years ago. But his main interest is Indians. His Department is anxious to get its point of view on the fishing rights question across to the public, and backs up its claim that Indian fishermen devastate the salmon run with mimeographed dossiers and a professionally made 15-minute film circulating constantly among civic groups and the already hostile sportsmen. The Department is adamant that the Indian should have "no special rights," and Neubrecht himself was at the 1964 Senate hearings to urge passage of legislation introduced by the State of Washington's congressional delegation that would have made the federal government arbitrarily determine the worth of the Washington Indians' treaty rights and then buy them out in a lump sum, thus extinguishing forever their special relationship with the fish.

But it is not necessary that the state's arguments be very plausible, for they are backed up not only by police power but also by practically all available scientific expertise. Along with the more sedate Department of Fisheries (whose jurisdiction over state waters is from May to November and whose concern is mainly with commercial fisheries, not sportsmen), the Department of Game has almost all the fish biologists in the state at its disposal. Those who are not working to spread enough fish around to temporarily satisfy the commercial and game fishing lobbies are busy constructing the conservation arguments used in state courts to try to further disenfranchise the Indians. William Hanson, a Seattle ACLU attorney who works with the tribes of western Washington (and is co-author of *Uncommon Controversy*, an excellent study of the fishing rights controversy), says, "Every time we go to trial and it comes time to introduce expert testimony on this question of what is happening to the fish, we're totally at a loss because the state completely owns all the experts."

One of the few it doesn't own is Guy McMinds, a Quinault Indian with a degree in fish biology who works as a consultant with the Small Tribes Organization of Western Washington and whose view of the conservation issue is at odds with the state's. McMinds agrees that the fish are in danger, but disagrees as to the cause. "The salmon up here have a huge series of hazards they've got to pass through," he says. "First there's logging operations cutting across the streams the fish use as rearing grounds, gouging out the gravel where they spawn. Then there's dams and all kinds of blocks like that. They destroy fish migration, and solutions like having fish ladders for the salmon to climb or catching them below the dam and trucking them to the streams up above just aren't effective. There are also flood control projects and things like that which divert streams and cut them off from main channels. Finally, there's waste and pollution, which is getting horrible. You can't get statistics out of the state, naturally, but there are a hell of a lot more fish kills up here than anybody is admitting. I just recently saw one where a lot of silver salmon were killed by chromate waste the Boeing company dumped into a creek. As you get close to the mouth of the rivers, you sometimes find raw sewage going into the water. And at points where there's a city, like Tacoma, you get so much miscellaneous poison from pulp mills and other operations that it's just hard to describe. These fish are delicate. They can't take this sort of thing. And all these state agencies are so worried about who's catching the fish that they don't ask if the waters are going to be good enough to support any salmon at all in the future. Well, I've got the answer for them—it's definitely no; not unless something happens real quick to reverse what's going on now."

THAT THE DEPARTMENT OF GAME can virtually ignore such panoramic evidence of environmental deterioration in favor of a program against Indian fishermen seems like shocking behavior by a conservation agency. But one of the ironies of the situation is that this Department, under the guise of being just another part of state government, is actually little more than a well-placed spokesman for private interests. The Department of Game's budget of more than $7 million a year does not come from state appropriations, but directly from hunting and fishing licenses and tags. Aside from a relatively small annual subsidy from the federal government, it gets no other funds. It is, in other words, directly responsible to the powerful sportsmen's organizations.

Walter Neubrecht insists that his Department is involved with conservation and aims only to keep fish from being faced with extinction. But his Department is actually a vassal to the forces which have their own ideas about fish management, and as such it can only seek short-term solutions that get fish to harried weekend sportsmen and dollars into the sluggish state economy. This is just a form of crisis manipulation—stealing the Indians' small part of the total fish caught in Washington and giving it to the people who pay the bills. It is playing Robin Hood in reverse.

Uncommon Controversy

"THE STATE HAS ONLY ONE aim, I don't care what kind of public statements it makes," says Hank Adams, "and that's to destroy our fishing equipment, chase us off the rivers, and save the fish for the white man." A scholarly 29-year-old Assiniboine Sioux who came to Washington several years ago to live with his stepfather's family on the Quinault reservation, Adams was drawn into the fishing rights struggle and is now executive director of a militant group called the Survival of the American Indian Association, which, more than any other factor, is responsible for the protest alive in Washington today. The SAIA spearheaded the "fish-in" movement of the early '60s, and since then has continued to be the primary thorn in the state's side.

William Hanson calls the individuals making up the Survival of the American Indian Association "a sort of de facto tribe." Over the years, it has become synonymous with a six-acre plot of ground tucked back into a dead-end road in the backwoods about midway between Tacoma and Olympia and bordering on the turbid Nisqually River. There is a hand-painted No Trespassing sign, but nothing else that even hints of the many times that Frank's Landing has been the scene of wild fights between Indians and state game wardens, or of the fact that for Indian people across the country, it was the red man's Selma. The driveway is pockmarked with ruts and pot-holes, and leads to a miscellany of buildings—a pre-fab clapboard house, a few shacks, and a house trailer anchored permanently in the ground. Indians, mostly long-haired and young, work at a bench made up of two picnic tables cinched together. They are gutting salmon, cleaning them with hoses and packing them into storage bins of ice. There are huge, wide-mouthed Mason jars filled with eggs scooped out of the swollen bellies of the female fish; and the silver scales are everywhere, sticking to the workers' boots and scattered on the ground like sequins. Periodically, somebody ducks into the smokehouse and reappears, bleary-eyed, after putting more wood on the fire that seasons the filleted fish hanging from the rafters.

Fish are caught here during the runs and between raids by the state. The money they bring helps raise bail money and supports work looking forward to a time when the fishing rights struggle is won. Right after the clash on the Puyallup this fall, for instance, the SAIA tried to establish a cooperative to give the Indian fishermen who do manage to catch salmon an outlet and a better price than the 25–30 cents a pound local whites pay. It also tried to set up markets outside Washington, trucking several tons of salmon a week in ice-filled U-Haul trailers to San Francisco and Los Angeles and air-freighting more to New York.

FRANK'S LANDING IS AS MUCH a monument to the confused history of Indian Affairs as a symbol of the fishing rights struggle. It came into being by accident when over 3000 acres—roughly 70 per cent of the Nisqually Indian reservation—was condemned in 1917 because of "immediate war necessity." The displaced Indians were given $75,000 in settlement for the land, some deciding to take a per capita share of the cash, and others—like Billy Frank, Sr.—using their portion to buy land as near the reservation as possible. The new six acres, on the opposite side of the river from what was to become Fort Lewis, was put under trust status by the Bureau of Indian Affairs, and Frank assumed that it had the same rights as the reservation land it replaced, including fishing rights. But the State of Washington said that Frank's Landing was under its jurisdiction.

Over the years, the people on Billy Frank's land had occasional brushes with fish and game authorities when they set their nets in the Nisqually River. Until 1963, it was not too serious. But then a favorable ruling in the state courts allowed the Department of Game to intensify the crackdown on Indian fishing that continues today. There was sporadic resistance from all over the state, which would have been gradually extinguished if it hadn't been for the people at Frank's Landing. They made the issue a public affair, fighting the wardens and forming the Survival of the American Indian Association to set up a legal defense and to be the organization arm of the movement. For a long time they were pretty much alone in their opposition, and state raids were bad enough that veterans of the SAIA regarded the near shoot-out on the Puyallup River this fall as a routine affair.

A short, stocky man of 39 with smile marks crisscrossing at the corners of his eyes, Billy Frank, Jr., recalls a day in October 1965 when the state wardens descended on Frank's Landing in a full-scale paramilitary operation, their movements coordinated with spotter planes and helicopters hovering above, and power launches on the river. Hunching his neck down into his shoulders against the wind slanting in ferociously off the river, and jamming his hands deeper into the pockets of his coat, Billy Frank looks out onto the Nisqually and tells how he and his friend Al Bridges almost got killed that day. They were in a boat tending the nets when the raid began, and as the wardens were sweeping across Frank's Landing, a Game Department boat came at them, ramming and swamping their skiff. Both men were wearing heavy-weather gear and were thrown overboard, their clumsy hip-waders filling with water and dragging them down. After a hectic struggle, Billy Frank was pulled up on shore by his friends. Bridges managed to hold onto the capsized skiff until rescued. "That day was the worst, I guess," he says. "But to tell the truth, there've been so many other bad times that it's hard to tell. I guess I've been arrested 12 or 13 times since I was a kid growing up here. It ties up your money to get involved in the law and nothing ever seems to get worked out, but I don't mind that so much. The worst thing is that when the troopers came through the place here, they'd either break up our gear or confiscate it. Right now they've got God knows how many of our nets in their warehouse, and boats and motors and expensive stuff like that."

Bridges, Frank's good friend, is a 48-year-old Nisqually who lives with his family at Frank's Landing and, with his wife Maiselle, is probably as much identified with the controversy as anybody else. Tall and sinuous, with fine features, his black shoulder-length hair secured with a red headband, Bridges cuts a flamboyant figure and is known by the state authorities as a die-hard. He has been arrested 21 times since becoming involved in the fishing rights and has a 15-year sentence on appeal; over the years, when few other sources of dignity were available, he has come to take pride in the ability to fight back, as he says, "so that it takes three or four of them to get the handcuffs on." He tells of a time when the Department of Game closed and padlocked an entrance to one of the traditional fishing spots on the Nisqually River up a couple of miles from Frank's Landing and how he got a pickup truck, put it in low gear and broke through the gate, telling the warden that he'd do it again every time the padlock went on. Bridges says that the State of Washington will have to kill him to keep him off the rivers. His involvement with these waters has taken on a ritual quality: about a year ago, one of his four daughters, known for her stiff resistance to the wardens, slipped accidentally into the Nisqually and drowned.

THE SALMON REPRESENT ONE thing to this generation; but for the young Indians who have come of age in the revolution of rising expectations, and who now go like free-lances from one spot of crisis in the world of Indian affairs to another, the fight in Washington is part of a large war.

Twenty-four-year-old David Leach, for instance, grew up on the Colville reservation in the northeastern part of Washington, was relocated to the San Francisco area with his family by the Bureau of Indian Affairs, and, after serving in the Army, became involved in the University of California's ethnic studies program and was one of the original contingent occupying Alcatraz. He took part in the attempted land seizures at Pit River in Northern California, at New York's Ellis Island, and at Fort Lawton in Washington. He stopped at Frank's Landing six months ago on his way back home to Colville and has stayed on to help in the fight. "This state is one of the worst places for an Indian," he says. "Indians get treated here like blacks in the South. What's going on now on the rivers isn't that much different from things happening to Indians all over this country. The whites just don't want us to have anything at all we can call our own. Up here it's real bad, though. Washington wants the Indian to just disappear and it figures the best way to make this happen is to keep us away from the fish. But wherever you are, it's just one big fight to survive. This is a place to stop and make a stand as far as I'm concerned."

Sidney Mills is a 23-year-old Yakima Indian who was in combat for several months in Vietnam. Then he was wounded, shrapnel peppering the whole left side of his body. After seven months in an Army hospital, Mills's decision that he was fighting in the wrong war was confirmed when another Indian GI just finished with his third tour of duty in Vietnam came home to Washington, only to be arrested several times for fishing with his people. "It dawned on me that I had been out there in the jungle killing natives," Mills says. "I mean natives in the way we're natives. And when I thought it over, it seemed to me that they were a lot like us. They don't want whites conquering them; they don't want to live inside some plastic, Americanized city; they want to get people off their backs and do things the way they've always done them. Anyway, I decided that I wasn't going to fight those natives over there when the people who're killing them and their way of life have been doing the same thing to us over here for hundreds of years."

Mills has been living at Frank's Landing and working as part of the Survival of the American Indian Association since getting his release from the Army in 1968. He was involved in setting up the fishing camp on the Puyallup this fall and feels that there will be more confrontations like that one. "Our people, they don't have too much to lose," he says. "They don't have much left. The whites have taken just about everything, and now they want the only thing that can keep us Indians—the right to fish just like our people always did. Indians look around and see whites living on land that was theirs. They see these white guys come out here on weekends and catch fish they don't even bother to eat. When you start seeing things like this, you know there aren't many alternatives. Most of us have had a turn pumping the white man's gas and working in his factories, and man, that's just no damn good. There's only the Indian way, and that depends on the fish. Once you see all this, then things get real clear and you know what's got to be done. The whites want us to just go ahead and die off. It's not going to happen, but if it had to, then I'd say we ought to die fighting."

It is not only that the people at Frank's Landing have been handled so roughly that they will never forget it, but also that the white world has made it clear that it will accept them only if they give up the one thing that is meaningful—the right to fish and be Indian. This is what makes them bitter. A local white who has worked with the Puget Sound Indians over the years and has seen the fishing rights struggle mature says, "The people there have seen the system close up, and for them you've got to say that it is totally oppressive. It is unwilling to accommodate them on their terms, on Indian terms, and they see this. Year after year of fighting has just increased their commitment to what they're doing. That's how you get a situation where people arm themselves and show they're willing to put their lives on the line."

THE EVENTS IN WASHINGTON are starkly dramatic not only because the Indians' struggle for survival parallels the jeopardy of the environment and the life it supports, but also because the Indian has been so totally alone in his fight. The Bureau of Indian Affairs has stood back and watched from afar, allowing the state to intimidate the Indian, seize jurisdiction over his life, and keep him from rights promised by treaty. But while turning the other cheek in behalf of those like the Survival of the American Indian Association who have fought state power, the BIA has also turned its back on the more moderate tribes who have repeatedly asked for help in developing their reservation fisheries.

The examples are legion. The State Department of Fisheries was notorious for avoiding waters near Indian reservations when planting fish, so the Quinault tribe set out to build a hatchery of its own. It has taken a long time to complete and is now operating at only one-fifth capacity because work has proceeded largely without BIA help and with the state's covert malice creating obstacles. (Even though tagging studies showed that 85 per cent of the 30,000 pounds of fish the Quinaults planted each year was ultimately caught by whites, Washington authorities opposed the hatchery because it broke the state's monopoly on fish management.) When the Makah tribe started a small fleet of fishing boats to get into the offshore commercial fishery, funds had to be sought from sources outside Indian Affairs. The Lummi Indians upstate have begun an innovative aquaculture program, using their tidelands for marine impoundments to farm salmon, steelhead and shellfish to feed their people and be sold; but the tribe has had to contend not only with lack of funds but with the state's threats to sabotage the program by condemning the shoreline being used.

The development of a life-giving Indian fishery has taken place, in other words, against the grain. The BIA, supposedly the vigorous champion of Indian rights, has cowered before the state, all the time bemoaning the number of Indians on welfare and the extent of their demoralization. And if the situation is doubly ironic, it is because for the last decade the federal Indian bureaucracy has been spending millions of dollars annually creating a poverty-industrial complex in charge of getting jobs to Indians, finding ways to coax minerals out of arid reservations, and otherwise trying to "build the economic base."

But largely because of the example of people like those at Frank's Landing, the Indians have kept going on their own. They know that more than the right to fish is at stake, and that by not knuckling under they are challenging what the white man is pleased to call the course of history. They have already survived melancholy predictions. Back in 1855, at the signing of the Treaty of Point Elliott, the great Chief Seattle warned the assembled dignitaries: "When the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the white man, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone. . . . The White Man will never be alone. Let him be just and deal kindly with my people, for the dead are not powerless."

As it has worked out, the State of Washington has had its hands full just dealing with the living. When it sent officers to snuff out a small Indian fishing protest, it never dreamed it would touch off a full-fledged uprising.

The Survival of the American Indian, Inc., is a non-profit corporation and donations are tax-deductible. The address is Box 719, Tacoma, Washington 98401.

DRUMS Effort Falls Short

April 4, 1971 16

Menominee Voting Trust Survives

MILWAUKEE SENTINEL

By RON MAROSE
Sentinel Staff Writer

Neopit, Wis. – The voting trusteeship of Menominee Enterprises, Inc., began a new lease on life here Sunday, though more votes were cast to abolish the trust than to retain it.

The failure of Menominee Indian voters to prevent the trust from continuing for another 10 years touched off picketing and disruption of land sales Sunday at the Legend Lake Home and Recreation Development in Keshena.

The development was created by Enterprises, which controls most of the assets of Menominee County, the former Menominee Indian Reservation, and N. E. Isaacson & Associates, of Reedsburg.

"I hope people will forget and let bygones be bygones," said George Kenote, trusteeship chairman, after Saturday's election at St. Anthony's Catholic Church School Auditorium in Neopit.

But the sometimes angry debates between Menominees at St. Anthony's and statements made by Enterprises' opponents made it clear that the dispute would not be quickly forgotten by some Menominees.

The majority of the 450 persons at Saturday's election were supporters of a group called Determination of Rights and Unity for Menominee Stockholders (DRUMS)

Waged Battle

For the past year, DRUMS has waged a battle to abolish the seven man voting trust of Enterprises, which in turn elects the corporation's board of directors.

The directors have almost unlimited power in deciding on the use of the county's resources.

Opponents charge that the directors and corporate officers of Enterprises approved the Legend Lake project without consulting the Menominee people.

"I think we have had enough experience with small groups of people (Enterprises' directors and officials) making decisions," said Miss Ada Deer, 35, head of the program for Recognizing Individual Determination Through Education (PRIDE) at Stevens Point State University.

Places Blame

"By eliminating the voting trust, we can insure democracy," said Miss Deer, who added that the real blame for the Menominee people's problems go back to the US Congress for approving termination of the former Indian reservation

"Yes, you have the right to vote," said Kenote, in defending the trust before Saturday's vote. "There is democracy in this system, but there is orderliness . . "

Kenote and other supporters of Enterprises claimed throughout the controversy that the voting trust is a safeguard against persons who might misuse the corporation by direct election of the board of directors.

Enterprises spokesmen have said that the corporation's control of former tribal land prevents individual Indians from selling their property to whites. But DRUMS spokesmen have charged that the Legend Lake development, which allows the sale of land to whites, is the beginning of the end of Menominee control of the former reservation land.

Sums Up Feelings

The feelings of many Menominees present at the auditorium seemed to be summed up by Ernest (Blackhawk) Neconish, 81, of Antigo.

"I am the Menominee Indian. . . . These people don't belong here," said Neconish, speaking in the Menominee language. His remarks were translated into English.

As he spoke, the weathered, bent man pointed at corporation trustees and officers, some of whom are white.

Sunday, some DRUMS spokesmen said they had won a victory even though the trust was upheld.

Majority of People

"We had the majority of the Menominee people on our side," said Miss Deer during picketing Sunday at the Legend Lake offices.

She noted that in Saturday's election, 119,320 votes were cast in favor of abolishing the trust and 118,516 votes were cast against abolishing the trust.

However, trust opponents were required by the corporation's laws to receive 51% of all of the approximately 320,000 shares in the corporation, whether or not all of the shares were voted.

This meant that DRUMS, which waged a proxy campaign with Enterprises, would have had to have 157,830 shares to abolish the trust.

Enterprises, on the other hand, was not required to get 51% of the votes in order to preserve the trust.

A block of approximately 48,100 shares held by the First Wisconsin Trust Co. of Milwaukee, played a decisive role in the voting.

April 5, 1971

MILWAUKEE SENTINEL

Land Sales Disrupted By Indians

By Sentinel Staff Writer

Keshena, Wis. – Angry Menominee Indians temporarily disrupted land sales here Sunday at the offices of the Legend Lake home and recreation development.

Several frightened white families left the sales office after about eight Indians entered the sales department, protesting the sale of land to non-Menominees.

Menominee County Sheriff Wilmer Peters, accompanied by four deputies, arrived at the offices and told the demonstrators to leave. There were no arrests.

Legend Lake was jointly developed by Menominee Enterprises, Inc., which controls most of the Menominee County assets, and N. E. Isaacson & Associates, of Reedsburg.

At one point, four of the demonstrators confronted Project Manager James Renny, who had been trying to discuss land sales with one interested family.

Offices Picketed

The demonstrators were among 35 persons who picketed the sales offices during the afternoon, attempting to dissuade whites from purchasing land on the former Menominee Indian reservation.

"We are willing to let them voice their disapproval," said Renny after the incident. "They are a little excited after having lost the election."

April 26, 1971 THE MILWAUKEE JOURNAL

—Journal Photo

Led by James White (with headdress), president of DRUMS, members of the organization and sympathizers staged a protest Monday at the First Wisconsin National Bank, 743 N. Water St. Watching was Donald Buzard (right), vice president and general counsel for the First Wisconsin Trust Co.

Indians Picket Bank Here

By Edward H. Blackwell
of The Journal Staff

About 100 Menominee Indians and their sympathizers declared war on the First Wisconsin Trust Co. Monday.

Led by James White, president of Determination of Rights and Unity of Menominee Stockholders (DRUMS), the group carrying signs marched into the main office of the First Wisconsin National Bank, 735 N. Water St. White was beating a war drum.

DRUMS was protesting the trust company's vote in the stockholders' election on April 3 in which the trust company, a trustee for minor stockholders of Menominee Enterprises, voted to continue the voting trust for Menominee Enterprises.

"We are here to declare war on the First Wisconsin Trust," White said. "The very land this building is on was once Menominee land. We (Menominees) have given thousands of acres of land to you people (whites) so that you could live here. Now you want to take our last 234,000 acres. (Menominee County, which was a reservation until 1961, contains about 234,000 acres.)

Miss Ada Deer, Stevens Point, said she was protesting the trust company's vote because "we want to control our own affairs."

"As long as the sun shines and the rivers flow," Ernest Blackhawk Neconish, 80, of Zora Settlement in Menominee County, said in the Menominee language, "the white man has been breaking his treaties with us."

White accused the trust company of denying the Menominees a democratic voice in selecting their leadership because of their block vote of 48,000 shares of Menomonee Enterprises, for which the trust company is the trustee for minors and incompetents.

Conspiracy Charged

The trust company was also accused of "milking Menominee minors and incompetents out of thousands of dollars through administrative fees in the last 10 years," by White.

He accused the trust company of being a part of a conspiracy attempting to steal land from the Menominees.

White demanded that the trust company reverse its vote of April 3; that the trust company relinquish its control over Menominees who have not been declared incompetent by law and minors, and that a meeting be held with representatives of DRUMS and officials from the trust company.

Donald Buzard, vice president and general counsel for the trust company, indicated that he would be willing to meet with a DRUMS delegation and discuss complaints against the trust company.

"The DRUMS faction of Menominees who are picketing the trust company are dissatisfied with the Menominee leadership and its management of business affairs," Buzard said.

He said DRUMS would like to discard termination and have the tribe revert back to a reservation status. "Responsible Menominees know this cannot be done and First Wisconsin Trust Co. acting in what it believes is clearly in the best interests of the Menominee beneficiaries as trustee will continue to support these recognized tribal leaders who are determined that the termination plan will succeed," Buzard said.

The trust company votes the shares of minors and those declared incompetent in the Menominee tribe.

Saturday, the trust company cast all its ballots in favor of retaining the voting trust.

James White, head of the Chicago chapter of DRUMS, noted that DRUMS might have been able to get the 157,830 shares needed to abolish the trust if the parents of minors were permitted to vote their children's shares.

Even Atlee Dodge, a spokesman for Enterprises, admitted that the trust company vote could have swung the balance of the election.

"But the trust (First Wisconsin) can vote any way they feel," said Dodge. "I cannot tell them how to vote and we did not influence them."

Dodge and other spokesmen said that Enterprises would attempt to maintain better communications with the Menominees in the future.

Seek Financing

When asked what direction Enterprises would take, Dodge said that the corporation hoped to get additional financing for the county through development of industrial sites here.

But DRUMS spokesmen vowed Sunday to challenge the trust company's vote in Saturday's election and stop further development in the county unless it had the approval of the majority of the Menominees.

Wild Rice

Gary Harms says unless the Indian learns and uses new methods for the hand-harvesting of wild rice, the business soon will "go the way of the buffalo."

Harms is directing a pilot project on the Nett Lake Indian reservation of Minnesota designed to teach the Indians how to build, flood, plant, fertilize and harvest paddies on their reservations.

Some Indians have resisted efforts to cultivate the grain, fearing it would destroy a unique part of their heritage, Harms said. They also argue that any rice planted by hand in a paddy cannot be termed "wild."

Deloria Urges Termination Fight

By PAT O'DONAHUE
Press-Gazette Staff Writer

MILWAUKEE — More than 200 Menominee Indians applauded and shouted approval Saturday evening when Vine Deloria, author of "Custer Died for Your Sins," and "We Talk, You Listen," pledged $3,000 to aid their DRUMS organization.

Deloria, a Sioux, charged that termination "is a way to take the Indian's land and force him to the cities and onto welfare rolls."

The United American Indian Center, in which Deloria spoke here, graphically underlined his statements. Smoky and dimly lighted, the Center is actually an old Milwaukee Fire Department engine house. Located in the shadow of the 16th Street viaduct west end, it huddles dismally in a beaten and weathered neighborhood populated chiefly by Mexicans and Indians.

One of the DRUMS objectives is a hoped-for return to the status for the Menominees equal to that they held before termination of Federal control became a fact in 1961.

"When people tell you that you can't reverse termination, they are crazy," Deloria insisted. He said the Wyandottes were dissolved twice and are back again now as a tribe. Deloria noted several other tribes which experienced similar situations.

"The time is ripe for all of us to move," he said. "Anyone reading the history of Menominee legislation knows that whoever wrote that legislation is an idiot."

Deloria received applause when he declared, "We should not let one single handful of dirt leave Indian hands from now on."

LATIN AMERICA

BRAZIL: NEW MASSACRE OF INDIANS

RIO DE JANEIRO . . .

An expedition organized by the Brazilian Government to establish contact with the Parakanan Indians and "pacify" them in the middle of the Amazonic jungle is slowly turning into a genocide operation to exterminate the indian population in the entire Dos Carajas region -- the same geographical region where the wealthy resources of iron being exploited by United Steel, an American Company, are located. The expeditionaries of the FUNAI - - - - the government organization in charge of protecting the Indians -- established their first contact on January 2, offering them hundreds of gruesome presents: dirty old clothes, which contaminated and killed them. One of the participants of the exploration, Joao Americo Perret, (with a thorough knowledge of the diseases that can be transmitted to the aborigenes) believes that they had already begun to die before the end of the first week of "pacification".

There are no explanations as to the type of contagion they've been subjected to, but below the large trees of the Amazon jungle the viruses donated by the white "pacification" crew have begun to spread among the Parakananes (who are considered strong and intelligent and cultivate their land with advanced agricultural methods which no civilized man taught them). Mr. Ruff, and other American directors of United Steel Co., observed and watched the death of the "uncivilized" from their helicopters.

Until recently the "uncivilized" Parakanenes lived in the Sierra Dos Carajas, in the state of Para, between the towns of Maraba and Altamira, dedicated to hunting and agriculture. But that entire region is included in the hundreds of thousands of kilometres which the Brazilian government has rented to the "Compania Meridional de Mineria", a branch of United Steel, to exploit the iron and whatever else is available there.

A confession of the extermination:

Without a scandal, and as if it was the most natural thing in the world, Brazilian newspapers informed about the expedition and the death of the Indians. "Jornal da Tarde", an evening edition of the conservative paper "O Estado de Sao Paulo", even published photographs of the "civilized" whites and explains: "Since they took the clothes and objects given to them by the whites, the Parakananes are threatened with contagion and many of them must have already begun dying." The newspaper underscores: "at the end of the 'pacification' task, around 50% of the tribe will have disappeared".

The head of the expedition, Joao Evangelista, considers that what they have done "is absolutely normal" and commented to the same newspaper: "The Parakananes were the Indians located on the route of the future Trans-Amazonic highway and our mission was to establish contact to avoid possible future clashes between them and the workers".

Old method, new version:

The spread of disease through old clothes among Indian tribes, is an old measure adopted to exterminate the Brazilian Indians. Nevertheless, this is the first time that the National Foundation of the Indian puts it into practice, and even reveals it publicly. Up to now, the extermination of the Indians was the favorite sport of large landowners or of American mining companies. In 1969, in the province of Bahia, rich landowners interested in removing the Indians from their land (since it contained rich gold deposits) spread clothes contaminated with the small pox virus. In less than a month all the Indians were dead.

The Brazilian government has now gotten together with United Steel to carry out the extermination. Mistrustful of the prolonged presence by the "civilized" whites, the Indians invaded the camp at the end of the third day and took away with them everything in the camp, thus carrying out the contamination process even faster. "Jornal da Tarde" tells about the invasion of the government "pacification" camp: "The authorities sought an encounter with the Parakananes and sent a helicopter of the 'Co. Meridional de Mineria' (a subsidiary of United Steel). In the helicopter were Mr. Ruff, one of the directors of the company, and the delegate of the FUNAI (Foundation for the Indian) in Belem, Mayor Bahia, plus the Chief of the 'Pucuruí Pacification Front' (the next region 'on the list') plus two daughters of Mr. Ruff and two reporters. The following day the Indians invaded the camp.

The newspaper forgot to tell that although the Indians took away everything in the camp, they did not kill a single person.

Reprinted from: Direct From Cuba

CHILE:

'This Land or Death'

NEWSWEEK

The Mapuche Indians of southern Chile have a well-deserved reputation for fierceness. Legend has it that, after capturing a sixteenth-century Spanish conquistador, the Mapuche told him: "You came for gold, now we give you all you can use"—and thereupon poured molten gold down the Spaniard's throat. Relations between the Mapuche and the *huinca* (foreigner) haven't improved much since those days. Forced to live on tiny, 15-acre family reservations, they watched bitterly while the Europeans seized or swindled their land from them, reducing the proud Mapuche nation to a state of poverty worse than that of Chile's impoverished peasantry. And when, periodically, the still-rebellious Mapuche recaptured plots of land, they were crushed by the government. "Almost half our people are illiterate and almost 60 per cent of our children die before the age of one," Daniel Colompil, the first Mapuche director of Chilean Indian Affairs, said last week. "We have no roads, no schools—nothing."

All this was supposed to change with the election last fall of Marxist President Salvador Allende Gossens. For when he visited southern Chile during his campaign, Allende promised the estimated 500,000 Mapuche social justice and land. Clearly, however, the Indians had little faith in the promises of any politician, whatever his ideology. For within days of Allende's inauguration, Mapuche raiding parties began seizing farms in the province of Cautín, driving the owners from the land

Ultimately, according to Agriculture Minister Jacques Chonchol, the Mapuche will have to be moved from the farms they have occupied to cooperatives carved out of large estates. But given the fierce tradition of the Mapuche, the big question is whether this move can be made peacefully. Says Chonchol: "The government will not use force against the Mapuche. Therefore, a workable solution must be found."

Latin America Calls — Dec.-Jan., 1971

Argentine Priest Defends Indians

An Argentine bishop has asked the government of that country to investigate reports of "poverty, hunger and sickness" among the Indians of Chaco province.

Need Rapid Action

Bishop Italo Severino di Stefano of Roque Saenz Pena told the governor of the province that the situation "grows worse daily" and called for rapid action.

FROM BOLIVIA, 'THE BLOOD OF THE CONDOR'

Dramatizing a U. S. effort to sterilize Indian women

atlas/APRIL 1971

Translated from AFRICASIA, Paris

Whatever the other side of the story may be, a Bolivian film taking as a starting point the forced sterilization of Indian women by U.S. doctors has already had a profound effect. The most popular film in the nation's history, Jorge Sanjines' *The Blood of the Condor* implicates the U.S., the Peace Corps and the La Paz government in an affair of genocidal proportions. This review by Gibril Baldé of Bolivia's second feature-length film appeared in *Africasia*, a bi-weekly edited in Paris and devoted to Third World problems.

FOR AT LEAST a year now, the Bolivian people have been restless. If the outcome of the political changes going on still remains doubtful, the present condition of Bolivian workers and peasants is shockingly clear.

Jorge Sanjines' *The Blood of the Condor* [titled "Yawar Mallku" in the Quechua dialect in which it was originally filmed] sheds a harsh light on the fate of the Indians who constitute an overwhelming majority (65 percent) of the Bolivian population. The Indian languages are not taught in the schools nor are they even officially recognized—and the Indians themselves remain the object of a violent racism on the part of a ruling monied minority which considers itself to be completely "white" (while, in actuality, it is largely *mestizo*).

The film achieved notoriety even before it was shown publicly in Bolivia. Its banning by government censors set in motion a press campaign and street manifestations of so violent a nature that the authorities finally relented and allowed it to be released. Since its official opening, more than 320,000 Bolivians have seen *The Blood of the Condor*—a record attendance for any film ever shown in that nation.

Filmed under extremely difficult conditions (students, technicians, workers and peasants contributed some of the necessary funds), *The Blood of the Condor* paints a vivid fresco of the day-to-day life and customs of the Quechua Indians.

For those who do not know Latin America, certain sequences in the film are sure to appear excessive and exaggerated—as well as "folklore-ish" in the most pejorative sense. Yet, the repercussions the film has brought about in Bolivia would seem to illustrate just the opposite—that, indeed, it reflects only too well the national reality at the present moment.

With great power, the film shows the premeditated extermination of the Quechua Indians by a crew of American doctors who sterilize women members of the tribe when they come to a recently set up modern maternity hospital. Gradually, the Indians themselves realize what is happening. The men of the village, angry and disgusted, march upon the hospital; they have decided to castrate the *gringos*. In the scenes which follow, the silent dignity of the Indians contrasts greatly with the lachrymose explanations furnished by the American specialists. In the end, the Indians are made to pay for their defiant gesture with their own blood: the leaders of the Quechua community are executed in a ravine. Only one young man, Ignazio, manages to escape. His wife brings him secretly to the big city, hoping to get medical help for his wounds there.

The contrast between the Indians' life in the *altiplanos* (highlands) and the lives of workers in a big Bolivian city is truly shocking. One of the most remarkable aspects of the film is how powerfully Sanjines has described the confrontation between these two disparate worlds, completely isolated from each other. In a moving sequence, Ignazio's brother searches through the streets vainly trying to drum up the money necessary to buy blood plasma that will save Ignazio. This foredoomed pilgrimage represents a coming of age, a slow growth of awareness within Ignazio's brother who had left the Indian village to live in the city, denying his Indian origins because he thought that by doing so he would go further in the world. At the end, almost inevitably, Ignazio dies . . . , but his brother puts on the traditional costume of the Quechua peasant once more and returns with his sister-in-law to the village high in the mountains. The last shot of the film—of weapons raised high by dozens of hands—assures us that the struggle will continue.

Used as carefully and knowingly as it is in this film, the camera truly becomes a weapon. Admittedly, one film cannot radically change the harsh realities of Bolivian life—but it bears witness, at least, to a struggle being waged on many fronts.

"FROM THE 1930's"

18

The Navajos And What The New Deal Blitzkrieg Did To Them

By OUR GREAT PLAINS CORRESPONDENT

11-11-41

GREASEWOOD SPRINGS, ARIZ.

THE New Dealers, having taken over the Indian in 1934, started first by reorganizing his educational system. Then they proceeded to overhaul his economic life. And thereby hangs a tale.

As far as the Navajo Indian is concerned, his tribe has always been the only self-supporting tribe in the Southwest. In all, there are about 50,000 Navajos on the reservation here, and there also used to be over 1,000,000 head of cattle, too. The heart of the Navajo's economy is grazing, and sheep and goats comprise the Navajo's major source of wealth.

For such an economy, an abundance of grass is necessary, but part of the Navajo reservation falls in the Dust Bowl, hence the Navajo herder must always keep on the move to find the best grazing grounds for his flocks.

The soil erosion problem in the Dust Bowl is well known. Overgrazing and plowing up of grass means that the soil doesn't hold but sails away on the winds. To some extent this is true of the Navajo reservation.

—o—

But when you've said all that, what follows? It means that you must explain the problem to the Navajo, perhaps make some arrangements to ship his flocks to other areas, temporarily, while his overgrazed land in the central part of the reservation, gets a start again. It means that you must instruct the Indian that if he wants corn in semi-arid soil, he must plant some feterita in every other row to help hold the soil and the moisture. Sounds simple, doesn't it?

Yet the New Dealers bungled the business so badly that this and probably the next generation of Navajos will never forget the invasion of 1935-36, when the Washington planners took the field in an endeavor to remake the Navajo Indian.

After carloads of college boy "experts" surveyed the reservation, the Navajo was told that he must reduce his flocks. *Must reduce!* Those were orders not requests.

The Navajo Tribal Council, forced to accept the Government decree, begged that no reduction would be made in flocks of fewer than one hundred head, for an Indian could scarcely live and support his family the year round with less cattle than that. But the Indian Bureau wasn't bound by any Navajo tribal wishes. The New Dealers tagged about 400,000 sheep and goats—almost forty per cent. of the entire Navajo holdings—and after paying their owners $1 a head, slaughtered the cattle right then and there.

As one Indian Bureau field man proudly told this correspondent:

"There isn't much cattle in here now. Back in '36 and thereabouts, the Government came in and bought about 19,000 head in this section alone. Paid a dollar a head and we killed them. That was my first job out here. Killing cattle. This rifle here," he said pointing to one he carried in the back end of his auto, "has shot about 5,000 sheep alone. Now I use it for prairie dogs."

The Navajo also discovered that the Government men had not left the small, one hundred-head flocks alone, but had concentrated here because the large holder had managed to split up his flocks and drive some of them into box canyons where the Indian Bureau men couldn't find them. Then, too, Indian employés of the Indian Bureau, having received the regulations, proceeded to carry them out to the letter. They rode into villages and arbitrarily reduced this man's flock from one hundred to fifty, that man's fifty to twenty-five, another's twenty to ten, and so on. The Navajos were powerless to stop the slaughter (at $1 per head), since the Government badge is all-powerful on the reservation. The upshot of it was actual hunger.

To meet this problem, the Indian Bureau ordered two things: First, grazing permits were in order for all Indians, and second, irrigation projects were to be started so that the dispossessed Indians (dispossessed from their flocks) might earn some kind of a living by working on these Government jobs.

What the Indian Bureau was aiming at all along was turning the Navajo Indians from herding to subsistence farming. Of course, the Bureau of Indian Affairs never asked the Navajos whether they wanted to go into farming. Washington had drawn the plan, and since the Indian was a ward of the Government, he had nothing to say over his fate.

—o—

But something went wrong. Many of the Navajos knew nothing of grazing permits, and anxiously tended their flocks to build them up again, only to be faced by angry Government field men. So, many of the herders took to the canyons off the beaten paths in the hope that the field men would not find them.

Then, Congress, which had not been consulted on the large-scale plan to refashion the Navajo into a farmer, refused to appropriate the money for the huge irrigation projects and the large proposed lakes. The result was that after about a year and a half, most of the irrigation work was halted, dams went uncompleted, the Indians laid off, and the situation returned to its former status—except, of course, that now the Indians had no flocks to fall back upon.

When the 1939 drought came along, the bitterest grumbling arose throughout the reservation, the Navajo crying that if the Indian Bureau hadn't been in such a rush to cut down the number of goats and sheep, they would be eating them now. So Indian relief became more widespread, and the Navajo, unaccustomed to the mendicant philosophy of the New Deal, bitterly accepted the handouts, and returned to his *hogan* cursing the Indian Bureau.

—o—

Even the traditional form of protest has been denied to the Navajo. Formerly, the reservation was divided into six independent districts, so that every Navajo knew his own supervisor and could ride in and discuss his difficulties with him—and get something done if need be. These supervisors were located at Crownpoint and Shiprock, N. M., and at Leupp, Tuba City, Keams Canyon and Fort Defiance, Ariz. But the New Deal tendency to centralize and multiply jobs led to the abolition of the six districts, and in their place eighteen superintendencies were set up. These, however, while they are closer to the Indian, have no power to do anything, but serve merely as field offices. All power now resides at Window Rock, and all talk goes one way: From Window Rock to the Indian.

Even the Navajos' eighty chapter organizations, subsidiaries of the Tribal Council, have been discouraged by the Indian Bureau.

—o—

The current plight of the Navajo is instanced by the tale of a Navajo woman. Visiting a Navajo *hogan* (which reminds you of a croquette with the top cut off), we found a woman who knew the trader accompanying us. She was neatly dressed in a worn waist of calico and a flowing skirt which covered a multitude of petticoats. She was typical of the district, and her story was typical of the reservation.

"We have thirty sheep and fourteen goats," she told the trader who translated. "Once we have more than one hundred sheep alone. Then policeman come from Indian agency and read law and we must sell. We hide some, they shoot others. Then policeman come, read law for grazing permits. I am frightened. All around Indians work on tree planting, but soon stop. Then we get hungry. We try pick pinon nuts to sell, but policeman from agency come and read law and take them away.

"All around Indians are hungry and traders don't give credit any more. They know we have few sheep, few goats, no wool. Policeman read law and they can't sell. Indian agency bring food in cans, if not Indian must beg from white man who visits. Even my children now cough too much, not enough goat milk or goat meat. Indian agency has lots men on reservation now, but Indians have no work, no coffee, no flour, no meat. Next they take *hogans* and we live under pinon tree."

Of such are the fruits of a planned economy.

Indians Governed On Fascist Lines

Nomad in Boston Transcript

No primitive or "uncivilized" Indian tribe has ever had a written constitution, and probably few Indian tribes have had a word which connotes the function of political headship which we ordinarily make the word "chief" signify. Few "Indian chiefs" have been elected by count of noses, as we elect officeholders, but the Indian tribes had their leaders, nevertheless, or men who exercised an authority in the tribes' affairs. The leader of a tribe of Indians is rather more like a Mussolini or a Hitler than like a Roosevelt or a Coolidge or an Adams.

Most of our Indian chiefs, like Sitting Bull, Tecumseh, Blackhawk, Osceola, have won their leadership because they have been good and successful fighters, and have been generally and tacitly regarded as the best defenders of the tribe against its enemies. Others have won their preëminence by sheer force of their moral qualities and virtues, like Chief Joseph of the Nez Perces. Others have been religious leaders; Sitting Bull was a great medicine man.

—o—

In a way, the Indians have all been Fascists, or Nazis. The Indian tribe is totalitarian and accepts a leader, who is the chief. But concerning the reality of the chieftainship of a man like Red Jacket, or Philip of the Wampanoags, or Osceola of the Seminoles, or Sitting Bull of the Sioux, there can be no reasonable doubt. Indian chiefs have seldom been absolute rulers in any sense. Their rule is always strictly limited by the power of the tribe by the councils of the warriors. Everybody takes part in the council. Without exception, one would say that anybody can make a speech, and does so.

Wild Indians

Ethnologist Will Contact Last Primitive Tribe

DOUGLAS, Ariz., Nov. 4—(A. P.).—Dr. Helge Ingstad, Norwegian ethnologist, set out today for the Sierra Madre mountains of Sonora, Mexico, where he hopes to find the last primitive Indians.

A band of Apaches, he said, fled into the Sierra Madres about the time of Geronimo. Said Dr. Ingstad:

"No white man is known to have contacted them. They are the last primitive Indians belonging to this country."

STUDIES JAPANESE LINK WITH INDIANS

Expedition To Find Whether Early U. S. Natives Were Related To Oriental Family

[By Science Service]

Tokyo, Aug. 23—An investigation, to learn whether American natives were related to Japanese in prehistoric times, is under way.

Led by three Japanese scientists from Hokkaido Imperial University, the expedition is seeking the evidence in northern islands of the Kurile group, which stretches between Kamtchatka in the north and Japan in the south.

Accepted By Many

Mongoloid origin of Indians is generally accepted as facts by scientists. But no one knows whether the Indians' forefathers in Asia were identical with forefathers of Chinese, or Japanese, Tibetans, or some other groups. Nor is it known how far back in prehistoric times the Indian branched off from his ancestral family tree, or from what Asiatic tribes the Indians acquired ideas and inventions.

Denies That Indians Practice "Tortures"

Father Bernard Haile Dispute Claim That They Are Reverting To Pagan Customs

Gallup, N. M., June 18 (AP)—Father Bernard Haile, for thirty-seven years a missionary among the Navajos at St Michaels, Ariz., termed "absolutely ridiculous" the charge made by Mrs Otto Heinigke, president of the National Indian Association, that Indians practice "tortures."

"The Indians," he said, "are permitted religious practices the same as any other American citizen. But . . . there is nothing about the ceremonials tending to substantiate the charge they are reverting to their old war or pagan tribal practices."

In a statement in New York, Mrs. Heinigke charged the Government "wants to let the Indians alone in all their old war and tribal and pagan practices. There are tortures and all kinds of things."

Indians To Dance At R. R. Station

Red Men In Tribal Costumes Will Cavort To Amuse Passengers

Indians in tribal costume will stage a ceremonial dance on the railroad station platform at Mobridge, S. D. for the entertainment of passengers on the Olympian, operated between Chicago and Seattle-Tacoma.

The Indians will meet both the westbound and the eastbound trains, beginning Wednesday, and will continue to do so throughout the summer. Indian children as well as adults will take part in the rites.

INDIANS FILE PROTEST IN WPA DISMISSAL

Petition Asks Reinstatement Of Mohawk Ousted As An "Alien"

[By the Associated Press]

Rochester, N. Y., Sept. 30—Western New York Indians pleaded today with the United States Government to prevent the Works Progress Administration from dismissing an American Indian because he is an "alien."

Rochester Indians sent resolutions to the United States Bureau of Indian Affairs, Representative George B Kelly and State WPA Administrator Lester W. Herzog asking that Frank C Maracle, great-great-grandson of the famous Mohawk chief of Revolutionary War days, Capt. Joseph Brant, be retained on the WPA rolls.

Herzog ordered Maracle's dismissal last week as foreman of a Rochester paving project because, he said, a WPA investigator made the mistake of admitting him to employment "just because he was an Indian."

Born In Canada

Maracle's difficulty arose because he was born in Brantford, Ontario, Canada. The WPA ruled he was "foreign-born." Adding to the difficulty is a fifteen-year-old Dominion of Canada ruling bestowing citizenship on American Indians in Canada.

For the last twenty-five years Maracle has lived in Rochester with his family and for a number of years he has voted regularly.

DECLARES INDIANS AND ARABS ARE KIN

Dr. William M. Shanklin Says Blood Tests Show Close Relationship

Beirut, Jan. 29—America's pure-blood Indians and the purest-blood Arabs are closely related, says Dr. William M. Shanklin, of the American University of Beirut.

Dr. Shanklin, who has been investigating blood types of tribes in the Syrian desert and farther east during a period of several years, has concluded that the two races have the same identical type of blood, scientifically known as blood-group O.

Tests Made In Desert

That almost all pure-bood Indians belong to blood-group O, rather than to other blood types found among the world's peoples, had been determined by previous researches.

Indian Lost, Indian No Use Woods Lore

Look For Mossy Side Of Trees? Huh! Indian Follow White Man's Electric Lines

Ashland, Wis., Nov. 18 (AP)—Earl Beauregard, 18-year-old Chippewa Indian, was lost twenty hours in the wilds of the Bad River Indian Reservation.

Did Earl look for the mossy side of the trees or tell the direction by the stars, send up smoke signals or rely on the red man's wood lore to get his bearings?

Earl did not. He merely looked for the white man's electric power line and followed it into the village.

Indian Sees Harm Done By Oil Riches

MUSKOGEE, Okla., Oct. 15—(A. P.).—Wrinkled old John Abbot is one Osage Indian who thinks his oil-wealthy tribe has too much money. He told 500 tribesmen who complained to Indian Commissioner John Collier their allowances were too small:

"Money do good, but money poison, too. Money ruin our boys and girls. Five die last month. We don't need so much money. We need more boys who work—not play."

These clippings are from the scrapbooks of William Holtz of Baltimore and Jack Holt, Seneca. Other readers with old clippings and photos are invited to loan them to Akwesasne Notes -- they will be returned.

BLACK MESA RIP-OFF !

'Black Mountain People Never Surrendered'.

By Verna L. Harvey

"We the Navajos of the Black Mesa area never surrendered to Kit Carson and never even left our land to walk to Fort Sumner", said a 73 year old Navajo man. He was expressing his resentment at the Black Mesa mining operation to a meeting of Navajo people assembled to protest the mining.

Approximately 175 people had gathered at the community warehouse on Black Mesa, Saturday, Mar. 20, to discuss the possibilities of saving Black Mesa from the strip mining by Peabody Coal Company.

The people came from distant areas to attend the meeting and the only convenient place to meet was in a small warehouse whi ch was partially filled with hay. The place was kept warm throughout the meeting by wood fire, while outside some local Navajo ladies prepared a lunch of mutton stew, fried bread and coffee.

The people were very much concerned about the issues and the majority of the Navajos, mainly those living on the actual mining area, expressed their opposition to the whole coal mining operation. They felt that the contract between the Navajo Tribe and the Peabody Coal Company had been made without the true and full representation of the Navajo people, particularly those living in the mining area. They were misinformed from the beginning and were even forced to sign "a piece of paper" without much knowledge about what it meant. Also, it was their understanding that the people had the power to stop the contract at anytime if their land was being damaged.

One man got up and recalled what happened; "Peabody made all kinds of promises and even had a local Navajo, who was at that time councilman, going around to convince people to consent to the coal mining. I was one of the few people that put their marks on that "piece of paper" and we were told only the good side of the story but were never warned about the bad side. We were told that there would be jobs and that we wouldn't have to go far to work. They said that the roads to every home would be improved for us and that water wells would be built. Are these promises fulfilled? No! Now we are asking where are the people who promised us these services. I was even told that the guy we talked with at that time has already died."

Another speaker was a young man who said he was speaking for the young people. "The young people strongly support what their elders have said in their efforts to save Black Mesa. I am a local citizen of Black Mesa. I was born and raised here and this is our land which Peabody Coal Company is in the process of destroying. We are being hurt in many ways and we can't just sit back and watch our water wasted, our grazing land destroyed and our air polluted. We have got to unite and fight for ourselves. I work and temporarily live in Tuba City, but on weekends, I always come home to Black Mesa and spend two enjoyable days here doing whatever I want to.

My family has livestock, which I partially own, so I am much concerned about the water, grazing land and the future of our people. Peabody came in and promised us many jobs and some of us applied and tried to get a job with the company all summer long but were never hired.

Two young men that I'm closely associated with, have even gone off the reservation to seek employment. Some of us know about the bad pollution problems in large cities and surely we don't want that to happen on our Navajoland. We, the local people, are in a desperate need of help so please give us your support to get Peabody off our land, Black Mesa."

The Coal Company was also represented. Some pamplets from Peabody called "Operation Green Earth" were brought in for distribution by one of its employees.

A young woman stood up in protest and called everyone's attention to the pamplet saying; "We're not going to have anything like those you see in the pictures, like the lakes for fishing, nor the acres and acres of grassland with plenty of trees. Where will the water come from to fill up the reservoirs, when we hardly ever get rain.

What is the future going to be like for our children, our children's children?

Many of the Navajo women acknowledged her comments and another elderly woman said: "The whiteman has no respect for our Navajo religion. Peabody's monsters are digging up the heart of our mother earth, our sacred mountain, and we also feel the pains." She continued; "You can see old gray remains of hogans and sheep corrals in this area, they're all mine. I have lived here for years and I'm not about to move. I have strong objection to the coal mine and so do many of my people living in this area. Because of that, I have organized this meeting with the help of other concerned people."

"We, the Navajos of Black Mesa area, never surrendered to Kit Carson and never even left our land to walk to Fort Sumner", said an old man. "So this is our land and we were never really consulted to have our say in the contract with Peabody. It was done behind closed doors." He expressed strong positive feelings about cancelling the contract and the coal mine altogether. "We Navajos have every right to appeal this, it can be done and we can do it," he said.

The Navajo vs. the Bulldozer

THE NEW YORK TIMES

By STAN STEINER

SANTA FE, New Mex. — On the hogans of the old sheep herders of the Navajo people, in northern Arizona, the snow is heavy. It buries not only the sheep pastures but also the strip mining machinery. The bulldozers that have been gutting the sacred Black Mountain, the "Female Mountain" of the Navajo's religious belief, are momentarily silenced.

The old sheepherders smile: perhaps it is an ecological omen to them.

In the wilderness of the high mesas there are hundreds of millions of tons of cheap coal that are being strip mined to satisfy the need of Los Angeles and Phoenix for more electricity and smog. The magnificent red buttes and virgin forests of the Navajo nation may soon become as grayed and scarred as the coal pits of Appalachia. Soon the canyon country will be a vast slag heap.

Last winter the Navajos of Black Mountain gathered in their windy Chapter House to talk of the coming of the bulldozers. Old Ted Yazzie told how he stopped the machines at his doorstep by running out, at dawn, and waving his arms at the oncoming bulldozers. Not everyone was as successful. "I know of a gravesite that was disturbed," a Navajo woman angrily said; the land was being destroyed "without regard to what we residents say." Even a sweathouse, used for purification ceremonies, "was leveled," said a man. Later, an elderly Navajo lamented, "I do not agree with this mining. See that hill? My father and grandfather said that is a holy place. Now, what will happen to that holy place?"

Six huge power plants are projected for the area, which will generate an ultimate capacity of 14,015,000 kilowatts of electricity. The power requirements of "Arizona, Southern Nevada (Las Vegas) and a significant part of Southern California" will be supplied by these plants, says L. M. Alexander, an official of the major contractor, the Salt River Project.

Dan Budnik

Into the once clear desert sky two of these power plants alone will spew 465, 125 tons of pollutants yearly, according to a group of Los Alamos scientists—*if* they are operated at the "allowable pollution control efficiency." Fly ash emissions may equal those of New York. Sulphur dioxide emissions may be three times those of Los Angeles.

The water needed to run the power plants and sluice the coal may well "result in a dangerous and possibly disastrous depletion of water supplies throughout the Navajo and Hopi reservations," declares a local report on "Black Mesa Hydrology." In the ancient Hopi villages, clustered on the dry desert plateaus at the foot of the sacred mountain, traditionalist leaders have warned, "lowering the water table a few feet will destroy [our] civilization." They fear "the extinction of Hopi life."

Yet, the building of the power plants has begun, the strip mining has started, without Congressional hearings or open scientific inquiry on their effect upon the Indian tribes, whose land, whose water, whose coal is being used.

A Navajo tribal councilman, Keith Smith, has said of the coal contract: "The Council never had good discussion on it. We were asked, in effect, to say yes or no."

It is this that the newly elected Navajo tribal chairman, Peter MacDonald, refers to when he urges renegotiation of the coal mining contract. His call for "Navajo control of Navajo resources" goes further. Like many new Indian leaders, MacDonald envisions the day when industry on Indian reservations will be run by the Indians themselves. "We need self-existent industry," he says, that "will preserve our culture."

A medicine man tells me: Beauty and harmony are the heart of the Navajo way of life. This harmony comes from the eternal and natural balance of the Female Mountain (Black Mountain) and the Male Mountain (Lukachukai). If these mountains, the sources of harmony, are damaged, he says, the beauty of the Navajo Way may be destroyed.

In the last two hundred years the European immigrants to these shores have tried, by every means possible, to destroy the American Indian. Wars were fought and won; yet the original inhabitants survived. The religious and educational missionaries then descended on the tribes to de-Indianize the survivors. Yet the stubborn "nature worshipers"—that was not too long ago an accusation of "primitiveness"—ignored the best that "civilization" had to offer and went on believing in the beauty and power of the earth, the Mother Earth.

Now, the descendants of the "civilizers" have decided that the earth is sacred after all. So the American Indians are to be given the debris of the desecrated land, the smog and the pollution. That is the final irony.

Stan Steiner is the author of "The New Indians" and "La Raza."

Jan. 20, 1971 **ST. LOUIS POST-DISPATCH**

$200,000,000 For Navajos From Peabody Coal Mining

By WILLIAM H. KESTER
Post-Dispatch Financial Editor

Peabody Coal Co. of St. Louis isn't going to make the Arizona desert exactly bloom, but the $200,000,000 it will pay the Navajo and Hopi Indians will go a long way.

That is the amount of royalties and wages Peabody expects to pay the two tribes to mine coal on their land for the next 35 years.

The leases with Peabody require it to operate in a safe and workmanlike manner and avoid waste of the land.

Damage Ruled Out

They state that Peabody must return Black Mesa to the tribes "in as good condition as received, except for ordinary wear, tear and depletion incident to mining operations." The company's plans have been approved by the Navajo and Hopi councils, the Bureau of Indian Affairs and the U.S. Geological Survey.

Whenever feasible, Peabody plans to divert surface run-off water so the final mining cuts can be used to create lakes, which will serve as reservoirs for cattle and other animals in that arid country.

Peabody continues to explore the reservation for additional coal deposits.

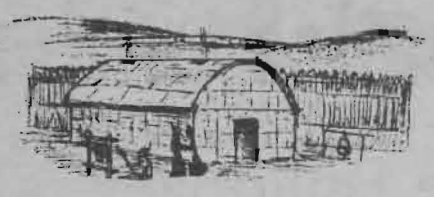
"I only wish they could take into their hearts and souls what we see in the evening of our Hopi land: the mountains and valleys of the Great Spirit, the sky, the setting sun, the stars, the moon, and all of our brothers and sisters who inhabit this beautiful world with us: the animals, the birds, the plants, the trees, the stones."

For latest Information

CONTACT:

Central Clearing House
338 De Vargas Street
Santa Fe, Nuevo Mexico
87501

Phone: (505) 983-1739



an essay by Aroniawenrate sketch by Mary Morez Bercier
from "Thoughts from Alcatraz"
by Byron Harvey

"The land is not ours to do with as we will; we hold it in trust for our unborn children."

INDIAN LAND IS FOREVER

At the very time of the signing of the Declaration of Independence and the Bill of Rights, the United States was continuing a policy of annihilating the Indian nations of the east. From outright murder to forcing the People from their ancestral lands, all means were used to get the land away from the Indian. Even as the Constitution of the United States took shape, using the wisdom of the Six Nations of the Iroquois, the Iroquois people were being lied to, cheated, and divided by solemn promises soon forgotten.

The greed for land which started the westward migration of the whiteman saw the continuation of the atrocities: he mutilated the flesh of our Indian women and children. His axes felled whole forests to destroy the watersheds. His rifles destroyed the great herds of buffalo given the Indian by the Great Spirit. Though the history books continue to praise thepioneer, the Indian heart knows well the inhumanity of the whiteman.

END TERMINATION:

The Indian heart cannot allow the past to be forgotten. One does not forget the very things which are taking place all around. Indian lands grow smaller and smaller through theft, dam building, strip-mining, and any other excuses which the state and federal governments can dream up. Allotment of tribal lands into private ownership is another vicious scheme. A hungry family can make a man capable of even selling land so they can eat.

Termination must end! "The land belongs to the unborn children". These words must return to the heart and spirit of all Indian people. It is the Indian himself who must end termination by refusing to even listen to talk concerning such an alien concept. Our duty is to our children and our earth mother: Indian land must be forever.

LAND PAYMENT OR LAND?

The government of the United States has finally admitted the theft of land from certain Indian nations. How much money shall we pay the Indian in compensation, they ask? As Indians, the question we must ask is, "Do we sell our Mother? How long can the money last, and to what purpose the possession?

There are millions of acres of federal lands all across the country. Since they are all former Indian lands, let us demand these federal lands at the same price per acre that the government is offering us. We must remember that we, as Indians, are the land!

COOPERATION, NOT RELOCATION

As Indians, we must council wisely and plan the future with much thought. As we regain our lost lands, we must begin to look to our people. So many of our youth have been enticed to the cities on relocation by the sweet promises of the Bureau of Indian Affairs that bringing back some of these people must be of major concern. But we must have a hope for them to return to.

Our lands hold many of nature's resources, but we must study closely the current methods of raping and plundering and polluting our earth mother so that we may never do the same. All profits from our endeavours must be used for the further benefit of our people. Inter-tribal trade will unite our people as never before.

NOW THAT THE BUFFALO'S GONE

There was a rally at Aquatic Park, San Francisco. Indians of all tribes met to speak with those who would listen, and to drum and dance and sing the unity of Indians. Many Indians sat among the black, brown, and white and yellow faces in the audience. Magic was here on this day of smiling faces.

Alcatraz and Fort Lawton speakers were here to tell the world of their determination to continue confronting the government by direct action.

Mad Bear, theTuscarora leader, also spoke. Older leaders were present and the knowledge that they are being consulted is a good sign that the movement is not temporary. Mad Bear spoke of the Iroquois prophesies. Anger at the injustices done our people has been the main cause of the new movement, but the spiritual values of our ancestors is the underlying strength which will carry us forward. Many of us are learning for the first time the customs and traditions of fellow Indians. We are meeting the leaders from all the four winds, and it is a great strength to discover that we are all similar in beliefs and plans for the future.

Youth is angry and eager to demonstrate this anger. The fire will continue to spread. Indian youth has promised tomorrow's children that they will no longer compromise. The Indian will be heard, for his strength is the very pulse and heartbeat of our earth mother.

The council of our elders shall be the wisdom of our future plans. Frustration and confusion has been the daily life of most urban Indian youth, but now they are hearing the words of traditional leaders and the words are entering their hearts. We are dancing now a new joy of brotherhood. It can be felt in the joy of the children who are dancing for the first time. Their steps are hesitant and they are shy. No one laughs at their awkwardness and this gives them courage. Soon they are dancing in pride and smiling at the other dancers.

This beautiful unity was felt by all at Aquatic Park. The brothers and sisters of other races who participated seemed to feel our joy also. It is a wonderful thing to be a tribal person with a family you can depend upon living on every part of this land. At Fort Lawton, Washington, where the pickets walked to the sound of a drum and singers, we arrived as strangers. We were welcomed with smiles and shouts and immediately invited to sit and eat with the people there. We were strangers no longer. We were given places to stay in the homes of local Indians without having to ask. There was sadness when we left. This same welcome awaits all Indians at Nisqually, Alcatraz, New York, and in every place on this land.

Buffy St. Marie sang, "Now that the Buffalo's Gone". She spoke, the strength of her message stronger and surer than the one she gave us on Alcatraz last year. She addressed part of her message to the whites in the audience. We asked for help in the past and you didn't give it. Now we ask for an island, and you don't give that. We are sick and tired of asking. We are not going to ask anymore. If you're not going to help, then get out of the way, because we're doing it ourselves.

White friends in the audience seemed shookup by Buffy's words. It is not their fault, they say, that the Indian is still being held down. But they did not listen to the words of her song: "It's all in the past, you can say; but it 's still going on here today."

Our anger is not directed at individuals, but at the whole society.

When a white friend tells me of his understanding of my people's problems, and that he sympathizes with me, he seems to expect me to immediately call him brother and shower him with true brotherhood. But let me assure my white friends that it will take more than a friendly pat on the back to win the confidence of the Indian people.

We know who your fathers are. We see your parents everyday, running this government, running the businesses, and even in complete control of the education of our children. We see the lies of your history books and the lies which are the basis of your whole existence. We know of your rules and regulations so neatly formulated and arranged to steal all that the Indian has ever possessed. We have felt the justice of your police and military and even your game wardens.

We remember your grandfathers and all their so-called "military victories over the savage tribes." We can still see the blood of our people staining this land from ocean to ocean. We can still see the blood of our people staining this land from ocean to ocean.

Yes, we know your fathers. It is they who build such mighty dams to flood our lands. It is they who wish to silence us forever; they would destroy us all and then dedicate monuments to us to ease their own deep guilt. We can feel their hate of us from ocean to ocean, and your sympathy and understanding does not erase the past or the present.

Show us the truth of your beliefs and we will gladly hold hands with you. Earth and nature are the most beautiful of the Spirit Father's creations. It is meant for all men to hold this sacred trust forever and to live in brotherhood. But let us begin now, for the clouds of thunder and destruction grow heavy over our heads.

(another essay will be in next month's issue)

Who Owns Alcatraz?

Senate approves bill limiting free Indian tuition

Denver Post Photo by Millard D. Smith

TONY LAROSE, STUDENT SPOKESMAN FROM FT. LEWIS COLLEGE, EXPLAINS INDIAN VIEW OF LAND AGREEMENT

Indians from Denver area brought children to the Capitol Thursday to emphasize the need for Indian education.

By BILL LOGAN
Rocky Mountain News Statehouse Reporter

The Colorado Senate Saturday gave final passage to a House-passed bill restricting free tuition at Fort Lewis College solely to resident Indians while:

- A score of Indian opponents pounded a tom-tom on the north Statehouse steps. They were barred from entering the Capitol, although two score bobbyists for other measures were allowed to stream inside.
- A master key fitting all outside Statehouse doors mysteriously disappeared. A few minutes later, a main door on a closed-off section of the first floor swung open. More than a dozen Indians and sightseers walked in.
- Rep. Ted Bryant, R-Denver, part Indian and sponsor of the bill, said the demonstrators didn't represent all Indians.
- A half-dozen Democratic lawmakers protested to House speaker John Fuhr, R-Aurora, that Statehouse doors should be open to the public any time the Legislature is at work.
- Fuhr, two hours after lawmakers convened, gave the okay. Sen. George Brown, D-Denver, went out and addressed the Indian demonstrators. At Fuhr's bidding, he asked them to be on good behavior and told them they could come inside.
- The missing master key never did turn up. A state specialist quickly replaced locks on the outside doors of the Capitol.

The Senate, by a 27-7 vote, gave the bill final passage. It went back to the House for consideration of Senate amendments.

Sen. Roger Cisneros, D-Denver, who charges Colorado is breaking a treaty with Indians in limiting free enrollments, said, "There's a contract between Colorado and the Indians that can't be broken unilaterally by the state."

Sen. Ben Klein, D-Denver, another opponent, said, "Nobody's really interested in helping the Indian."

Bus from Arizona college

Sen. Carl Williams, R-Denver, said he noticed a bus used by Indian demonstrators was from a Navajo college in Arizona. He said the Arizona Legislature should provide money for Fort Lewis.

While the Senate was considering the bill, Rep. John S. Carroll, D-Westminster, moved that Vernon Bellacourt of the American Indian Movement, a leader of the demonstrators, be allowed 15 minutes on the floor to talk about the bill in the House.

Carroll pointed out beauty queens and the Denver Organizing Committee for the 1976 Winter Olympics had been allowed time this session to speak before the House.

Bryant opposed Carroll's motion. He said he was sorry even to have to speak about such a motion.

"Vernon Bellacourt doesn't speak for anyone except Vernon Bellacourt," Bryant said.

Most Indians in Denver are "respectable citizens" who are "ashamed and sorry at what happened yesterday," Bryant said.

He referred to drum beating, chanting and a parade by 55 Indian opponents through the Statehouse hallways after the Senate gave preliminary passage to the bill Friday.

A House roll call defeated Carroll's motion 23-38.

Bryant later said Carroll's motion was "the worst kind of political monkey business."

At present some 200 Indian students receive tuition waivers at Fort Lewis College, but only 17 are Colorado residents.

Under a 1910 agreement with the federal government, the state accepted 6,000 acres of land at Hesperus, Colo., which formerly was a military post called Fort Lewis and had earlier been Indian land.

Free tuition agreement

In return, the state agreed to provide free tuition for Indians at a school on the land.

In 1956 Fort Lewis College, which sprang up on the tract, was removed to Durango, leaving only an agricultural experiment station on the 6,000 acres. The acreage may have valuable coal or oil deposits.

Atty. Gen. Duke W. Dunbar issued an opinion that the state isn't obligated to provide free tuition to Indians at the college in its present location. The state, he said, must admit Indians to any facility it operates on the original 6,000-acre tract.

The bill that limits free tuition to resident Indian students at Durango, will continue the present program at $230,000 a year until the present Indian students are graduated.

Opponents say the state could phase out the Indian program.

Bryant and Sen. Allen Dines, D-Denver, who led the effort for the bill in the Senate, said the goal is to keep the Indian program at the college going. Dines said federal and private funding will be sought.

Fuhr said after Friday's demonstration in the Statehouse, State Patrol and other security guards were instructed not to let the demonstrators into the Capitol Saturday.

Bellacourt held a press conference Saturday afternoon. He charged there was "blatant discrimination" in the failure to admit Indians to the building earlier in the day.

He said his group will file charges Monday before the Colorado Civil Rights Commission against officers of the State Patrol, some Denver policemen who were on duty at the Statehouse and the leadership of the Colorado Senate and House of Representatives.

Smoke Signal Warnings to Educators: THE NEW YORK COLUMN

Indians Facing Etinction

by DR. JACK BLOOMFIELD

Smoke signals are rising to warn educators of a serious present danger – the growing possibility of the extinction of U.S. Indians.

But because each alarm flashes across a beclouded scene, the American public fails to see it. Indians hold sit-ins at Alcatraz or South Dakota, or resist integration in North Carolina. Yet they make very little impression on the average non-Indian.

Even Presidential Messages to Congress and Executive Orders by Nixon and Johnson fail to excite more than passing interest.

Ross suggests a long-range solution to the problems of the Amerindian. In "Cultural Integrity and American Indian Education," published in the *Arizona Law Review*, Ross insists that if the Indians are to survive, they must resist "cultural homogenization." He maintains they need to retain their *cultural integrity* by "taking control of the primary means by which culture is transmitted – the education process."

"In the federal schools, the Indians should have the right to determine the courses, the techniques of instruction, and the methods of operation, so that they will have the choice of preserving as much or as little of the traditional culture as they desire.

"And there would seem to be no reason why they should not have the same rights with regard to state public schools located on the reservation.

To solve the problem, Ross opts for Indian control of Indian education. Indians, he feels, should be the ones to decide who shall teach them, and what they should be taught. With such educational autonomy, they will be able to retain their self-respect and their cultural heritage.

Ross concludes sadly that this is not likely to happen, saying clear-cut answers will be long in coming, for the Indian question is a "political problem of the kind the courts tend to avoid."

Can the educators afford to stand by and wait?

NAVAJO COLLEGE TO RISE

★ ★ ★ ★ ★ ★

Construction Program to Get Under Way Next Month

By PAULA DRANOV
Special to The Press From
Newhouse News Service

WASHINGTON — The Navajo tribe breaks ground next month for the first college in the country established and run by Indians for Indians.

The school, Navajo Community College, already is in operation in temporary quarters at Many Farms, Ariz. Its 750 students are drawn from the sprawling Navajo reservation that extends from Arizona into New Mexico and Utah, as well as from the Sioux of the Dakotas and the Apache and Hopi from elsewhere in the Southwest.

For the Navajo, the college represents a break with a centuries-old way of life and a realization that "education" is our only salvation."

College President Ned A. Hatathli, a Navajo himself, was born in a hogan on the reservation. Like many of his people, he spent his early years as a sheepherder.

"When I graduated from college," Hatathli recalls, "only 50 other Indians had degrees. But now the people realize that education is their only hope."

* * *

THE COLLEGE ITSELF was approved by the Navajo Tribal Council in 1968 and opened in January 1969 in space shared with a high school at Many Farms.

"So many of our people have trouble adjusting in colleges off the reservation," Hatathli says. "Some come back frustrated. He had the idea of a junior college as sort of a transitional place where they can get into an educational program without a sudden change in environment."

Most of the nation's Navajos still live on the reservation — about 130,000 of them on a land area roughly the size of West Virginia. Their economy is based on raising sheep and cattle. The average family income is $800 a year.

Although some have left the reservation to work in cities, most can't adjust to urban life and return, Hatathli says.

Now, however, he sees a trend away from the traditional way of life and an increased emphasis on education. The tribal council set aside 10 million for educational programs out of the $30 million it received when oil was discovered on the reservation.

It contributed $1 million for construction of the college campus, and the Indians have been able to raise enough in donations to start building in April instead of September, as originally planned.

"What we're trying to prove," Hatathli emphasizes, "is that the Indian people are capable. We have the ability to run our own affairs."

However, the Navajo still have two problems: finding enough money to build the college — estimated at 14 million — and enough qualified Indian teachers to staff it.

* * *

LEGISLATION IS pending in Congress to authorize the Bureau of Indian Affairs to grant funds for construction. An estimated $4 million should come from the bureau, Hatathli says.

At present one-third of the 35 teachers at the college are Indians. "There just aren't enough educated Indians qualified to teach college level courses," Hatathli explains.

The school offers three curricula, one at the college level in which 60 per cent of the students are enrolled. The rest take general education courses or follow a vocational-technical program.

There also are classes in silver and leather work and basket and rug weaving. "The best silversmith we have is an Anglo from Massachusetts," Hatathli says. About 10 per cent of the students are non-Indian.

The college also offers some basic adult education courses. About 80 per cent of the Navajo over 25 uneducated. However, 60 per cent of the total reservation population is now under 25 and these Indians want an education, Hatathli insists.

Dine Baa-Hani

VOL. II NO. 9
MARCH 17, 1971

"Those who make peaceful revolution impossible make violent revolution inevitable." J.F.K.

A NAVAHO NEWSPAPER PUBLISHED FOR THE NAVAHO NATION Circulation 9,300

PRESENTING SUPER NAVAJO

STORY & ART N. JOHN

THIS SIGN B.I.A. IS YOUR ASSURANCE OF DEALING WITH AN ORGANIZATION ACTIVELY INTERESTED IN DEVELOPING BETTER WHITE STANDARDS IN THE INDIAN COMMUNITY....AN ORGANIZATION WITH A DECREASING AWARENESS OF YOUR NEEDS. INDIAN POWER IS THE NOW THING BUT MISINTURPETED BY "BOSS INDIANS AROUND".

INDIAN POWER!

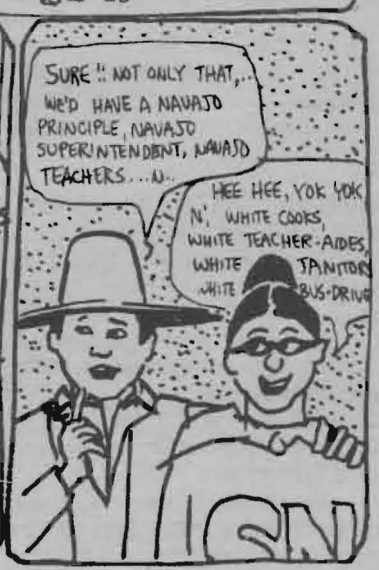
WELL.... LEMME SEE? IT'S LIKE MY PLACEMENT PROGRAM. DO YOU KNOW WHY I CAN'T GET ANY WHITE KIDS TO LIVE WITH INDIAN FOSTER PARENTS?
NO..... WHY?
SN

BECAUSE PEOPLE PASS THEIR HOPES AND IDEAS THROUGH THEIR CHILDREN. OF ALL THE CHILDREN IN THE WORLD, WHOSE CHILDREN ARE YOU INTERESTED IN THE MOST?
MY OWN.... I GUESS!

SURE YOU ARE! AND WHITE PEOPLE ARE NO DIFFERENT! WHY SHOULD THEY GIVE THEIR CHILDREN TO INDIANS TO EDUCATE.
HÁGO KODI, NI DEI' NÉ!
HA'GOSH ÍÍ LÁ
OH....that's why YOUR PLACEMENT PROGRAM HAS FAILED!
SURE IT IS! IF WE GOT WHITE KIDS TO TRAIN, THEY'D BEHAVE EXACTLY LIKE INDIANS AFTER AWHILE.

YEAH... BUT.. BUT ALOT OF THEM MEAN WELL---N--
THAT MAKES NO DIFFERENCE!! THEY CAN ONLY TEACH US THEIR EXPERIENCES & CULTURE WHICH IS NOT RELATED!

WE HAVE THE BIGGEST STAKE IN OUR OWN CHILDREN, THEREFORE WE ARE BETTER QUALIFIED TO TEACH!
WOW!!! THAT SOUNDS GROOVY!! MY OWN PEOPLE TEACHING ME!


SURE!! NOT ONLY THAT,.. WE'D HAVE A NAVAJO PRINCIPLE, NAVAJO SUPERINTENDENT, NAVAJO TEACHERS...U..
HEE HEE, YOK YOK N', WHITE COOKS, WHITE TEACHER-AIDES, WHITE JANITOR, WHITE BUS-DRIV
IGN

MOST CHILDREN COME TO SCHOOL EAGER FOR LEARNING AND NEW EXPERIENCES OFFERED TO THEM. WHEN YOU REALIZE WHO IS NUTURING THEIR MINDS, YOU CAN BEGIN TO UNDERSTAND THE IMPORTANCE OF US (NAVAJOES) PLANNING AN ENVIRONMENT IN WHICH OUR CHILDREN CAN KNOW SUCCESS, CAN HAVE FREEDOM OF LANGUAGE – HELP OUR FUTURE CITIZENS. INDIAN POWER!

The Rough Rock News

ROUGH ROCK DEMONSTRATION SCHOOL
Rough Rock Rural Branch, Chinle, Arizona 86503

Diné Bióltá Baahané

23

Ashie Tsosie
School Board President

Yazzie Begay
School Board Vice President

Thomas James
School Board Secretary

Dillon Platero
School Director

I should like to say...

(The following is reprinted from "A Talk With Navajo Students," a preface to Denetsosie, one of the books published by the Navajo Curriculum Center at Rough Rock Demonstration School. John Dick is a former school board member from Rough Rock, and he is presently the Director of the Navajo Mental Health Project which is training medicine men of the Navajo people.

I SHOULD LIKE TO SAY

. . . a few words concerning Denetsosie who was a leader and medicine man among the Navajo people. When he was a young man he went to school as much as was possible for him in those days, and he learned all he could. In addition, he learned a great deal about the sings and other ceremonies of the Navajos. Because of his knowledge and character, relatives and friends and those who came in contact with him over the years gained much knowledge about the background and importance of the sings and ceremonies.

This book (Denetsosie) is the biography of Denetsosie, and, from reading it, the Navajo children of today and tomorrow also can learn more about the history and culture of their people. The story is largely an autobiography, as Denetsosie told it in the Navajo language. He has passed on to us many things that he learned as a young man and as a leader among his people. And those who knew him learned from him. As our children read of his life, they, too can learn those important facts to make their lives stronger.

Denetsosie worked with sheep and cattle and in trade, as our people have done for many years. As you read of his experiences, you will learn more about our people and their way of life. You will understand them. And you will understand Denetsosie's thoughts about this changing world and about the future.

This man also served as a tribal councilman and as a chapter officer. His leadership was as great as his desire to help his people. From the time Denetsosie was old enough to be of service he gave continuously of his time and his knowledge to help others. I hope that as you read of these qualities you will be inspired to become leaders and to help your people as he did. It is men and women like him that we need among our people today.

Navajo students now and in the future must be able to learn about Denetsosie and other men with similar abilities if they are to become as great as he was. This and other good books have been written. Others will follow. If we will read these books and study them, we will be able to learn, but if we turn away from the things written about, we will lose the strength and power of our heritage.

It is important for us to remember who we are and that we are a strong and happy people. As we learn of, and remember, our great forefathers such as Denetsosie, we will be able to face the future of change with confidence and a sense of security.

Shitsídii ashdla' dóó shiqah naaki hóló.
Shidibé ayóó anéelá'.
Shitt'izí dá' hóló.
Shitt'izí yázhí dóó dibé yázhí dahóló. Deeshts'a' dahóló.
Tt'izí cha'adenii shee hóló.
by Louise Honie

Two rabbits. One dog. Many sheep. My older brother has many sheep. My grandmother has corn, watermellon, and cantelope at her house: many of them are ripe. We really like it.

Medicine man Little Laughter (left) conducted the Blessing Ceremony in the new Science Building last Friday. Helping are Selena Woody, Wilson Tahe, and medicine man Edward Gilmore.

Visiting Linguist Praises

Editor's note: Dr. Kenneth Hale, Associate Professor of Linguistics at MIT, spent January 11-15 at the Demonstration School meeting with groups and individuals involved with classroom use of the Navajo language.

The people of Rough Rock deserve a great deal of credit for the courage they have shown in embracing the idea of bilingual education. In my opinion, they are correct in making this decision, not only from the linguistic point of view (briefly sketched in last week's issue of the ROUGH ROCK NEWS), but from a variety of other points of view as well. For one thing, I think it is correct to say that the Navajo language will be increasingly important as time goes on. The number of speakers of Navajo has been on the increase in recent decades, and I see no reason why it should not continue to increase indefinitely - in fact, I suspect that it might be possible to show that the population dynamics of the Navajo-speaking community are such that only an increase in the number of speakers is possible. In other words, I believe that it is absolutely incorrect and irresponsible to assert that Navajo is a dying language.

Furthermore, I believe strongly that this is not only a good thing for the Navajo people but also a good thing, even a necessary thing, for the country as a whole. It provides for the possibility that the immense richness of the Navajo language and culture will enrich the culture of the country as a whole while, at the same time, achieving even greater cultural strength and richness in its own right. It might be difficult for a person who has not studied Navajo language or culture to appreciate the richness that is there, but speaking from the perspective of a student of the language, even from the perspective of one who has really only begun to taste the richness of it, I feel that the responsibility presented by the Navajo people, and particularly by the conception which underlies the Rough Rock program, is one of the few things which make me hopeful about the future of this country. In fact, if I felt that the promise represented by Rough Rock did not have a chance of achieving fruition, I would despair for the future of the country as a whole. What I have said of the Navajo people I believe to be true of a great many still-vital American Indian communities; the promise represented by Rough Rock extends to them as well, of course.

Rough Rock has taken the important step. The essential ingredient, in my opinion, is the role which Navajo language and culture play in the program. I feel that there is no question but that the correct decision has been made.

In addition to these more or less strictly linguistic ways in which the use of Navajo can be increased, there are a number of subjects which might be taught in Navajo with the idea that the class would produce a book, in Navajo, to be produced by the Curriculum Center. I believe this is already being done to some extent, and a number of readers and an alphabet book have been produced. It would be extended, however, to subjects outside of Navajo culture. For example, a course on cultural geography could be given in which aspects of the cultures of various people around the world could be presented and then written up, in Navajo, in the form of a book. The class would thereby learn about other cultures, and they would have the further satisfaction of producing a book. This could be done for many subjects, in fact, and if successful would have the effect of producing a substantial literature in Navajo.

I could write a great length about the promise I see represented at Rough Rock, but I will stop here. Suffice it to say, I was impressed with Rough Rock. I think the correct decisions have been made and that the foundation has been laid for seeing them through. The essential aspect is the decision to develop a bilingual program - if the commitment to that remains, I feel the promise will be fulfilled.

IROQUOIS WAR BELT

ONEIDA TRIBAL BELT

HIAWATHA BELT

TUSCARORA BELT

ONONDAGA L

JOHN NORTON *MOHAWK*

WE, THE IROQUOIS, HAVE BECOME MISERABLE BECAUSE WE FOUND OUT THAT THE ENGLISH SPEAK WITH TWO TONGUES.

JOSEPH BRANT

THAYANDANEGA *MOHAWK*

POLITICS I STUDY NOT. MY PRINCIPLES ARE FOUNDED ON JUSTICE.... IT IS ALL I WISH FOR. I SHALL EXERT MYSELF FOR NO NATION, LET THEIR OPINION OF ME BE WHAT IT WILL, LEST I SEE THEIR AIMS ARE SINCERE AND JUST, AND THAT NOTHING BUT STRICT JUSTICE IS WHAT THEY SEEK.

HA-A-WA-NO-ONK

PETER WILSON *CAYUGA*

"GLAD WE'RE YOUR FATHERS TO SIT ON THE THRESHOLD OF THE LONGHOUSE. HAD OUR FATHERS SPURNED YOU WHEN THE FRENCH WERE THUNDERING AT THE OPPOSITE DOOR FOR A PASSAGE THROUGH TO DRIVE YOU INTO THE SEA WHATEVER HAD BEEN THE FATE OF OTHER INDIANS, THE IROQUOIS MIGHT STILL HAVE BEEN A NATION. AND I?.... INSTEAD OF PLEADING HERE FOR THE PRIVILEGE OF LIVING WITHIN YOUR BORDERS, I MIGHT HAVE HAD A COUNTRY!!"

DEDICA

WE PLEDGE OURSELVES
AND WILL NEVER ALLOW THE
CIENT FOREFATHERS TO BE T
WE TURN BACK FOUR CENTURI
ACT ACCORDING TO THE UPRIG
BY OUR FOREFATHERS AT TH
OR AND REVERE THEIR MEM O

EXAMPLE

SHINGAS (DELAWARE) TO THE MORAVIAN, CHRISTIAN F. POST:

"THE ENGLISH INTEND TO DESTROY US AND TAKE OUR LANDS, BUT THE LAND IS OURS, AND NOT THEIRS. IT IS YOU THAT HAVE BEGUN THE WAR. WE LOVE YOU MORE THAN YOU LOVE US; FOR, WHEN WE TAKE ANY PRISONERS FROM YOU, WE TREAT THEM AS OUR OWN CHILDREN. WE ARE POOR, AND WE CLOTHE THEM AS WELL AS WE CAN, THOUGH YOU SEE OUR CHILDREN ARE AS NAKED AS AT THE FIRST. BY THIS YOU MAY SEE THAT OUR HEARTS ARE BETTER THAN YOURS. WHY DO NOT YOU AND THE FRENCH FIGHT IN THE OLD COUNTRY, YOUR OWN LAND, OR ON THE SEA? WHY DO YOU COME TO FIGHT ON OUR LAND? YOU WANT TO TAKE THE LAND FROM US BY FORCE. THE WHITE PEOPLE THINK THAT WE HAVE NO BRAINS IN OUR HEADS."

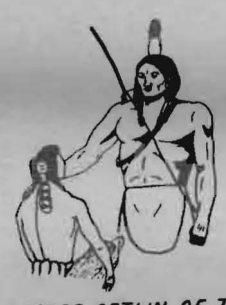
IN 1743 THE NANTICOKES PUT THEMSELVES UNDER THE PROTECTION OF THE SIX NATIONS. THEY DELIVERED A BELT OF WAMPUM, WITH A COMPLAINT THAT THE MARYLANDERS HAD DEPOSED THEIR CHIEF AND DESIRED LEAVE TO CHOOSE ONE FOR THEMSELVES. THEY ALSO SAID THAT THE SETTLERS OF MARYLAND MADE SLAVES OF THEIR PEOPLE AND SOLD THEIR CHILDREN FOR MONEY.

VISIT
SIX NATIONS
MUSEUM
ONCHIOTA,
N.Y.
(Ray Fadden,
owner)

OF THE IROQUOIS CONFEDERACY—"THE WHITE MAN FAILED TO GRASP ITS MEANING. IT WAS TOO FAR AHEAD OF THEIR TIME. ONLY RECENTLY, IN THE TWENTIETH CENTURY, HAS THE WHITE MAN'S POLITICAL THINKING CAUGHT UP WITH THE IDEA EMBODIED IN THE IROQUOIS TREE OF PEACE WITH BRANCHES BROAD ENOUGH TO SHELTER ALL THE NATIONS OF THE EARTH."— DR. P. WALLACE (HISTORIAN)

BIG KETTLE *SENECA*

"WHEN YOUR THIRTEEN COLONIES WON THEIR FREEDOM FROM GREAT BRITAIN YOU TOOK A BRAND FROM OUR FIRE AND KINDLED IT. NOW THE SAME FIRE HAS CONSUMED THE VERY PEOPLE WHO TAUGHT YOU THE WORTH OF SUCH A FIRE."



GEORGE CATLIN OF THE INDIAN—"FROM THE VERY MANY AND DECIDED VOLUNTARY ACTS OF THEIR HOSPITALITY AND KINDNESS, I FEEL BOUND TO PRONOUNCE THEM, BY NATURE A KIND AND HOSPITABLE PEOPLE."

"THE EASE AND CHEERFULNESS OF EVERY COUNTENANCE, AND THE DELIGHTFULNESS OF THE AFTERNOON, WHICH THESE INHABITANTS OF THE WOODS SEEMED TO ENJOY WITH A RELISH FAR SUPERIOR TO THOSE WHO ARE PENT UP IN CROWDED AND POPULOUS CITIES, ALL COMBINED TO MAKE THIS THE MOST PLEASANT VISIT I HAVE EVER MADE TO THE INDIANS, AND INDUCED ME TO BELIEVE THAT BEFORE THEY (IROQUOIS) BECAME ACQUAINTED WITH WHITE PEOPLE, AND WERE INFECTED WITH THEIR VICES, THEY MUST HAVE BEEN AS HAPPY A PEOPLE AS ANY IN THE WORLD." (OCT. 30, 1794— DIARY OF WILLIAM SAVARY WHILE AT THE TREATY OF CANANDAIGUA.)

BARON JEFFERY AMHERST
BRITISH COMMANDED IN CHIEF 1760'S

"I WISH TO HEAR OF NO INDIAN PRISONERS, SHOULD ANY OF THE VILLIANS BE MET WITH ARMS. COULD IT NOT BE CONTRIVED TO SEND THE SMALLPOX AMONG THE TRIBES OF INDIANS?"

FIRST GERM WARFARE!

HAVE SUCH ABSOLUTE
LIBERTY, THAT THEY H
KIND OF SUPERIORITY
OVER ANOTHER, AND
SERVITUDE FROM THE
RIES. THEY NEVER MA
PRISONER A SLAVE;
CUSTOMARY AMONG
MAKE A COMPLIMENT
ALIZATION INTO THE
NATIONS."
(COLDEN—EARLY GOV.

"THEY WERE FAITHFUL TO THEIR FRIENDS. THE EARLY RECORDS OF THE COLONY GLOW WITH THE TALES OF THE DEVOTION OF THE IROQUOIS, WHO THROUGH RIGOROUS WINTERS, KEPT THE SETTLERS FROM STARVATION OR RESCUED THEM CAPTIVITY AMONG DISTANT FOES, AND HISTORY HARDLY CONTAINS A PARALLEL TO THE SACREDNESS WITH WHICH THEY OBSERVED THEIR TREATIES WITH THE ENGLISH, AND THROUGH GOOD AND EVIL REPORT, REMAINED FAITHFUL ALLIES IN THEIR INCESSANT WARS WITH FRANCE"— MAJOR D. CAMPBELL, N.Y.C. (1879)

LOGAN, THE WHITE MAN'S FRIEND— THE INHUMAN MURDER OF LOGAN'S FAMILY BY DANIEL GREATHOUSE AND HIS LAND JOBBERS TOOK PLACE (APRIL 30, 1774) ON THE OHIO NEAR WHEELING, WEST VIRGINIA. TEN FRIENDLY INDIANS WERE KILLED AMONG THEM, THE MOTHER, SISTER, AND BROTHER OF LOGAN.

"NONE OF THE GREATEST ROMAN HEROE
HAVE DISCOVERED A GREATER LOVE TO
THEIR COUNTRY, OR A GREATER CONTE
OF DEATH, THAN THESE PEOPLE (IROQ
HAVE DONE, WHEN LIBERTY CAME IN C
PETITION. INDEED, I THINK THE IROQU
HAVE OUTDONE THE ROMANS IN THI
PARTICULAR; SOME OF THE GREATE
OF THOSE HAVE WE KNOW MURDER
THEMSELVES TO AVOID SHAME OR
MENTS; BUT THE IROQUOIS HAVE R
FUSED TO DIE MEANLY, OR WITH
LITTLE PAIN WHEN THEY THOUGHT
THEIR COUNTRY'S HONOUR WOULD
AT STAKE BY IT; BUT HAVE GIVEN T
BODIES WILLINGLY, TO THE MOST CRUEL
TORMENTS OF THEIR ENEMIES, TO SHO
THEY SAID, THAT THE FIVE NATIONS C
SISTED OF MEN, WHOSE COURAGE A
RESOLUTION COULD NOT BE SHAKEN."
GOV. CADWALLDER COLDEN

"WHY SHOUL
INDIAN NATI
MAKE THE S
AND THEIR
INTEREST,
LEDGE OF
THEIR HIST
CAN RISE T
OF PATRIOTI
CHERISH THE MEM
FATHERS."

MEMOIR OF M. DE LA BARRE, QUEBEC, OCT. 1, 1684, "RESOLUTION: FIRST, TO ENDEAVOR TO DIVIDE THE IROQUOIS AMONG THEMSELVES, AND FOR THIS PURPOSE TO SEND PERSONS EXPRESSLY TO COMMUNICATE MY SENTIMENTS TO THE REV. JESUIT FATHERS WHO ARE MISSIONARIES THERE AND TO REQUEST THEM TO ACT." — (PARIS DOC. II)

ADODARHOH BELT

WM. CLAUS BELT

MOHAWK BELT

PATH BELT

CONDOLENCE BELT

FREEDOM BELT

RECORD BELT

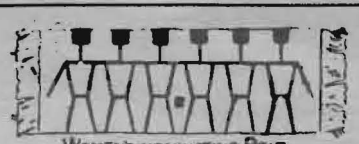
PEACE MESSENGER BELT

MISSIÓN

ND BELT

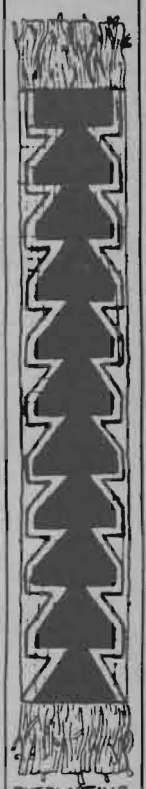
MISSION BELT

CLAN BELT



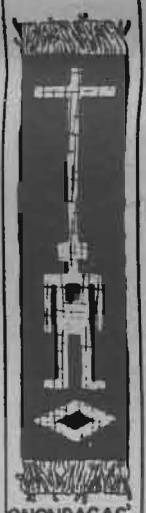
WOMEN'S NOMINATING BELT

RANSOM BELT



EVERLASTING TREE BELT

HURON BELT CAPTURED BY SENECAS



ONONDAGAS BELT

LAW BELT

ATION

TO TRUE INDIANHOOD
GOOD NAME OF OUR AN-
AMPLED IN THE DUST.
S FOR OUR EXAMPLE, AND
ITEOUSNESS DISPLAYED
AT TIME. LET US HON-
Y BY SETTING A GOOD

KANIATARIO
SENECA

SPEAK EVIL OF NO ONE. IF YOU N SAY NO GOOD OF A RSON, THEN BE SILENT. LET T YOUR TONGUES BETARY U INTO EVIL. LET ALL BE NDFUL OF THIS; FOR THESE E THE WORDS OF OUR ERTOR. LET ALL STRIVE TO LTIVATE FRIENDSHIP WITH OSE WHO SURROUND THEM. S IS PLEASING TO THE EAT SPIRIT."

SAGOYEWATHA
RED JACKET — SENECA
"WHEN I AM GONE AND MY WARNINGS ARE NO LONGER HEEDED, THE CRAFT AND AMARICE OF THE WHITE MAN WILL PREVAIL. MY HEART FAILS ME WHEN I THINK OF MY PEOPLE, SO SOON TO BE SCATTERED AND FORGOTTEN."

TEONDEATHA — ONEIDA
LET US INDIANS BE OF ONE MIND, AND LIVE PEACEFULLY WITH ONE ANOTHER, AND YOU WHITE PEOPLE SETTLE YOUR DISPUTES AMONG YOURSELVES.

SKENANDOAH — ONEIDA
DRINK NO FIREWATER OF THE WHITE MEN. IT MAKES YOU NICE FOR THE WHITE MEN, WHO ARE CATS. MANY A MEAL THEY HAVE EATEN OF YOU

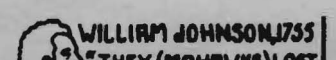
(SASEHAWA - GRANDSON OF HANDSOME LAKE - NEPHEW OF RED JACKET - BORN AT GA-NO-WA-GES (AVON, N.Y.) 1774 - SUCCESSOR OF HANDSOME LAKE.)

SA-SE-HA-WA (SENECA), "THE GREAT SPIRIT WHEN HE MADE THE EARTH NEVER INTENDED THAT IT SHOULD BE MADE MERCHANDISE, BUT HIS WILL IS THAT ALL HIS CREATURES SHOULD ENJOY IT EQUALLY. YOUR CHIEFS HAVE VIOLATED AND BETRAYED THEIR TRUSTS BY SELLING LANDS. NOTHING IS NOW LEFT OF OUR ONCE LARGE POSSESSIONS SAVE A FEW SMALL RESERVATIONS. CHIEFS AND AGED MEN, YOU, AS MEN, HAVE NO LANDS TO SELL. YOU OCCUPY AND POSSESS THESE TRACTS IN TRUST FOR YOUR CHILDREN. YOU SHOULD HOLD THAT TRUST SACRED, LEST YOUR CHILDREN ARE DRIVEN FROM THEIR HOMES BY YOUR UNSAFE CONDUCT. WHOEVER SELLS LAND OFFENDS THE GREAT SPIRIT, AND MUST EXPECT A GREAT PUNISHMENT AFTER DEATH."

WILLIAM FRANKLIN (SEPT. 12, 1766) "IT GRIEVES ME TO HEAR THAT OUR FRONTIER PEOPLE ARE YET GREATER BARBARIANS THAN THE INDIANS, AND CONTINUE TO MURDER THEM IN TIME OF PEACE. I HOPE YOUR NEGOCIATIONS WILL PREVENT A NEW WAR, WHICH THOSE MURDERS GIVE GREAT REASON TO APPREHEND."

OF ROYAL GRANTS OF INDIAN LANDS — "THE INDIANS NOW SAW THE RESULTS OF AN ASTONISHING CODE OF EUROPEAN LAW. LITTLE DID THEY (IROQUOIS) KNOW THAT UNKNOWN TO THEM UNDER A ROYAL GRANT THEIR COUNTRY HAD BEEN GIVEN TO THE MASSACHUSETTS BAY COLONY (PLYMOUTH CO.), BY A KING WHO NEVER OWNED IT AND NEVER SAW IT, TO A COLONY THAT NEVER SAW IT AND COULD NOT USE IT. NOR DID THEY KNOW THAT IT HAD BEEN AGAIN GRANTED TO THE DUKE OF YORK BY CHARLES I." — GAWASOWANEH (SENECA)

"THE INDIAN HAS NEVER FOUGHT FOR ANYTHING WHICH DID NOT BELONG TO HIM, AND HE NEVER FOUGHT FOR A PRINCIPLE UNLESS THAT PRINCIPLE WAS UPHELD BY A TREATY OR AGREEMENT WITH THE WHITE MAN. THE INDIAN HAS BEEN CHARGED WITH BEING AT PEACE TODAY AND ON THE WARPATH TOMORROW. THIS IS NOT TRUE. THE WHITE MAN MADE PROMISES WITH THE INDIAN TODAY AND FORGOT THEM TOMORROW, AND THEN BLAMED THE INDIAN BECAUSE HE ALSO WOULD NOT FORGET." — DR. G. P. DONEHOO, HISTORIAN



WILLIAM JOHNSON, 1755
"THEY (MOHAWKS) LOST MANY OF THEIR PEOPLE AND AMONG WHICH MANY EMINENT SACHEMS AND WARRIORS VERY FAITHFUL TO OUR INTEREST. THEY SUSTAINED THE CHIEF ATTACK FROM THE ENEMY (FRENCH) IN THE MORNING ACTION, AND THEY COMPLAINED TO ME THAT THEY WERE SACRIFICED BY THE BACKWARDNESS AND FLIGHT OF OUR PEOPLE, AND I FEAR FROM THE MOST IMPARTIAL ACCOUNTS THEY HAD REASON — EVERY ONE OF THEIR OFFICERS WERE SLAIN." (BATTLE LAKE GEORGE — DEFENDING N.Y. COLONY)

KATOWATCHIKY (SHAWNEE) — TO COUNT ZINZENDORF: "THE RELIGION OF THE WHITE MAN IS NOT IN HIS HEART BUT IN HIS MOUTH."

CORNPLANTER (SENECA) — "INDIANS LOVE THEIR FRIENDS AND THEIR KINDRED AND TREAT THEM WITH KINDNESS."

PROVISION - JAY TREATY
BETWEEN THE U.S. AND GREAT BRITAIN)
"NO DUTY OF ENTRY SHALL EVER BE LEVIED BY EITHER PARTY ON PELTRIES BROUGHT BY LAND OR INLAND NAVIGATION INTO SAID TERRITORIES RESPECTIVELY NOR SHALL THE INDIANS PASSING OR REPASSING WITH THEIR OWN PROPER GOODS AND EFFECTS OF WHATEVER NATURE, PAY FOR THE SAME ANY IMPORT OR DUTY WHATEVER."

GACHRADODOW (CAYUGA) 1744 — "WHEN THE WHITE PEOPLE CAME FIRST HERE, THEY WERE POOR; BUT NOW THEY HAVE GOT OUR LANDS, AND ARE BY THEM BECOME RICH. WHAT LITTLE WE RECEIVE GOES SOON AWAY, BUT THE LAND LASTS FOREVER."

ELY S. PARKER, DONEHOGAWEH, (SENECA) "SUCH A THING AS ARISTOCRACY, NOBILITY, CLASS OR SOCIAL GRADES WAS UNKNOWN AMONG THE IROQUOIS." (1884)

NICHOLSON PARKER (SENECA), "I AM NO ORATOR AS MY FOREFATHERS WERE WHO NOW LIE IN THEIR SILENT GRAVES IN YONDER WILDERNESS. BUT AS YOU SEE I STAND HERE A SIMPLE INDIAN, A SON OF THE FOREST, A RELIC OF THE WRECK OF THE IROQUOIS, A BAND OF NATIONS WHO ONCE PEOPLED THE LENGTH AND BREADTH OF YOUR EMPIRE STATE, AND IF THERE BE ANY PRESENT TO WHOM THE FORM AND ADDRESS OF AN INDIAN IS DISPLEASING, I SPEAK NOT TO THEM. BUT I SPEAK TO THOSE, TO WHOM REAL KNOWLEDGE HAS TAUGHT THAT ALL MEN ARE MADE OF ONE BLOOD, CREATED FREE AND EQUAL, ENTITLED TO THE SAME RIGHTS AND PRIVILEGES AND ACCOUNTABLE TO THE SAME GOD. I SPEAK TO THOSE WHO CAN APPRECIATE THE MERITS OF TALENT AND INTELLECTUAL WORTH, WHO ARE LOVERS OF TRUE KNOWLEDGE."

VERNOR
WALLADER
COLDEN

THE FIVE
NATIONS
NATIONS OF
LOW OF NO
OF ONE
NISH ALL
R TERRITO-
E ANY
IT IT IS
HEM TO
F NATUR-
FIVE

F N.Y. COLO

S

NPT
OIS)
OM-
OIS

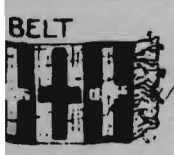
ST
ED
TOR-
BUT
E
HEIR
AS
ON-
D

WE CHEAT AND WRONG
ONS, BY FAILING TO
CENES IN WHICH THEY
ATHERS LIVED, OF
A TRUE KNOW-
THEIR EVENTS,
ORY? NO PEOPLE
A HIGH DEGREE
M, WHO DO NOT
ORY OF THEIR

"THE PAGES OF AMERICAN HISTORY ARE STAINED WITH INDIAN BLOOD WHICH THE WHITE MAN'S INORDINATE GREED FOR LAND CAUSED TO FLOW." —
C. H. SIPE, HISTORIAN

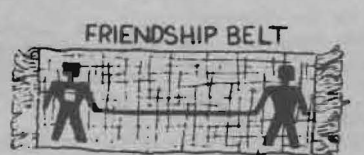
BY NA-NON-NES

BELT



ALLIANCE BELT

FRIENDSHIP BELT



FIVE NATION WAR BELT.

MOHAWK HOSPITALITY BELT

The Taos Indians

By WINTHROP GRIFFITH

THE NEW YORK TIMES MAGAZINE FEBRUARY 21, 1971

Early winter is "Quiet Season" in the Taos Pueblo, a time which ancient custom and the orders of the Pueblo Council reserve "to let the earth rest." The younger men who work in the town three miles south ignored the ban against driving cars, and the children in the school at the edge of the pueblo were engaged in the happy bedlam of producing a musical play when I came here. But most of the 1,400 Taos Indians walked softly and spoke in near whispers.

"Quiet Season" inhibited any overt celebration of one of the great victories in the thousand-year history of the tribe: Congressional action which returned control of 48,000 acres of mountain lands east of the pueblo and surrounding Blue Lake, which the Indians worship as a sacred source of life.

On the day in December when the United States Senate completed Congressional action to end a 64-year legislative battle by the Taos Indians, the bell of the Church of San Geronimo in the pueblo rang, but that was the only sound of celebration. I was here the day President Nixon signed the act into law. Even the church bell was silent then, and only one old man stood in the plaza.

I told him the news from the radio, and he nodded in understanding. He muttered a few words in Tiwa, the breathy, slightly clipped Taos language, then tried to tell me in bits of English and Spanish what the victory meant: "The water in this river here comes from Blue Lake. Our ancestors came out of Blue Lake, long ago. Blue Lake nourishes everything. It is the scurce of our wisdom, of our life. . . . Do you understand?"

I didn't, but I was moved by the tear which swelled slowly out of his eye. It curved around his broad, shallow nose, moved faster in a deep wrinkle of his dark skin and then formed again, on his chin before dropping off into the mud. He made no embarrassed motion to brush the tear away as I watched it. "I am very, very happy," he said quietly.

THE Taos Pueblo is unique, even among the score of other pueblos (the word is Spanish, meaning town) in New Mexico. The people of all of them revere the earth and formally worship the "shrines" (a stream, a grove of trees, a meadow) on it. Taos, farther north and east than any of the villages, more toughly resists the influences and pressures of modern America than any of them.

Some sociologists consider Taos the most "backward" of all the pueblos. The council of 40 older men who rule it do not allow electricity or other modern conveniences in the main pueblo buildings, and there is no democratic vote—as in all other pueblos—to choose the leaders.

A few anthropologists understand that the Taos Indians are more religiously dependent on the sacred shrines of the land than any other group or tribe. Dr. John J. Bodine, a young anthropology teacher at American University in Washington who lived with or close to the Taos Pueblo as he grew up, said without qualification in Congressional testimony: "If Blue Lake and the surrounding lands are not returned to the tribe it will effectively destroy Taos culture."

That ancient culture is rooted deeply and religiously in the earth. No other group of Americans has clung so tenaciously to customs which relate and link—in the words of one Taos leader—"the human soul and the earth."

It's hard to see at first. To an outsider's eye, paradoxes abound:

•Each year, most of the boys around age 10 in the Taos Pueblo are removed from their families and the schools to spend 18 months in secret religious training in ceremonial chambers called "kivas" dug underground many centuries ago. But several teenage boys I talked with wore bell-bottom trousers and stylishly striped shirts, and they aspired to ownership of Pontiac Firebird cars and "to get way from here" some day.

•The ancient religious ceremonies, dances and prayers of the Taos Indians—the details of more of them are kept secret from outsiders—seem to be intensely felt and emotionally genuine. But 90 per cent of the people here are also Catholic.

I challenged Frank Marcus, a 40-year-old Taos leader, on some of the apparent conflicts.

"Yes, most of us are Catholic. But that is not in conflict with our older Indian religion. We worship life—the water, the trees, all the growing things. We could make room for a newborn Child who came into the world to teach us. We regard every man as an individual brother.

"Blue Lake is our ultimate shrine, the source of life for birds, trees, everything. But there are shrines everywhere in those 48,000 acres. We do not build any structures by them. If I were to build a structure by a shrine, there would not be a shrine anymore. A Catholic priest would not worship at a torn-down shrine.

"Our forefathers said that someday the white man would understand. The land and everything living on it has human meaning to us. It must remain natural and wild. . . .

"The United States is beginning to understand. At least you are worrying about what you call 'ecology.' This is something simple and true which we have known for thousands of years."

LITTLE is known about the religious ceremonies which the Taos Indians conduct in their underground kiva chambers or at the shrines high in the Sangre de Cristo Mountains around Blue Lake. The worship and the prayers are offered in strict privacy, often with guards posted at the kiva entrances or on the trails leading to the shrines. Even the most trusted non-Indians, men who have lived in and studied the pueblo for decades, are kept away from the religious ceremonies.

The reasons for the extreme secrecy are both mystical and pragmatic. Marcus and other pueblo leaders say only that the presence of non-Indians would somehow "interrupt" the sanctity of the ceremonies and the shrines and that any man-made structures "desecrate" the sacred grounds. A history of Spanish oppression and religious persecution also forced many Taos ceremonies, literally, to go underground.

None of the members of the tribe itself know all the details of the religious rituals, not even the 90-year-old cacique who is the spiritual leader of the pueblo. Anthropologist Bodine told a puzzled Congressional committee:

"Taos religion is like a mosaic composed of bits and pieces of knowledge with each part known only to a restricted number of individuals. If an individual's religious duties are not properly performed and transmitted to his successor, which is done in absolute secrecy, then the religion cannot function. . . . Outsiders constitute a great threat to the proper performance of those duties; their very presence is contaminating. It constitutes a serious invasion of religious privacy, and, as the Taos have explained, any alteration or destruction of the ecology of the area has the potential of eliminating properties of the environment that are crucial to correct ritual performance—for example, only certain plants can be used in specific rituals."

The land, the religion wrapped around it and the adobe pueblo buildings rising out of it have changed little since Spanish explorers found Taos in the 1500's and recorded their descriptions.

In essence, the Taos Pueblo seems to cling rigidly to those ancient customs which it considers important and to discard or adopt — with subtle discrimination — parts of the surrounding cultures.

THE surface changes are most obvious in the school and the children in it. It is financed by the Bureau of Indian Affairs and is situated at the southern edge of the pueblo area, in a fenced compound of several Government-owned buildings in the shadow of a high, ugly water-tank tower.

There are no apparent resentments by the people of the pueblo that their children are attending a conventional white man's school. The parents or grandparents take care of the private cultural and religious education, and then there is the secret kiva training for 18 months. ("They come back from that with their hair long and with a deep sort of maturity," says principal Larry Labrum.) But like parents anywhere, they are eager for their children to learn how to read, write and do math.

The school offers some knowledge about Indians in America and even some details of particular tribes and nations; but with full approval and even demand by the Pueblo Council, its teachers steer clear of any education in Taos culture.

The rub and the resentment is in the make-up of the staff. All of the custodial and kitchen personnel and the 10 paid teachers' aides are out of the pueblo, but seven of the 10 teachers are non-Indian. Teaching positions at the school remain under the rigid regulations of Civil Service, and the school board is currently fighting that flaw in the school with the B.I.A. and Washington.

Most of the Taos children go on to the junior high school and then complete high school in the town, and about 15 per cent of them continue with college or advanced vocational training. The staff of the pueblo school, both Indian and non-Indian, is reluctant to generalize and is supersensitive to any suggested or imagined stereotyping. But they report that the Taos children are extraordinarily talented in language, particularly and naturally skilled in art, and often brilliant in dancing and poetry.

Julie Westphal, the young kindergarten teacher, also suggests another distinguishing characteristic of the Taos children: "In general, the kids are not competitive. In our society, the kids pick up the idea that they gotta get that 'A,' before Johnny does. Here, the kids don't really care about that. The more they are pushed by the teachers—in a competitive sense—the more they withdraw."

An estimated 400 have left the pueblo and the area for better opportunities in Albuquerque, Denver and other scattered spots in the nation. The small number of them with advanced education are professionally successful in the cities, but most of them struggle painfully at low wages in an alien white world and almost all of those who do leave eventually return to Taos.

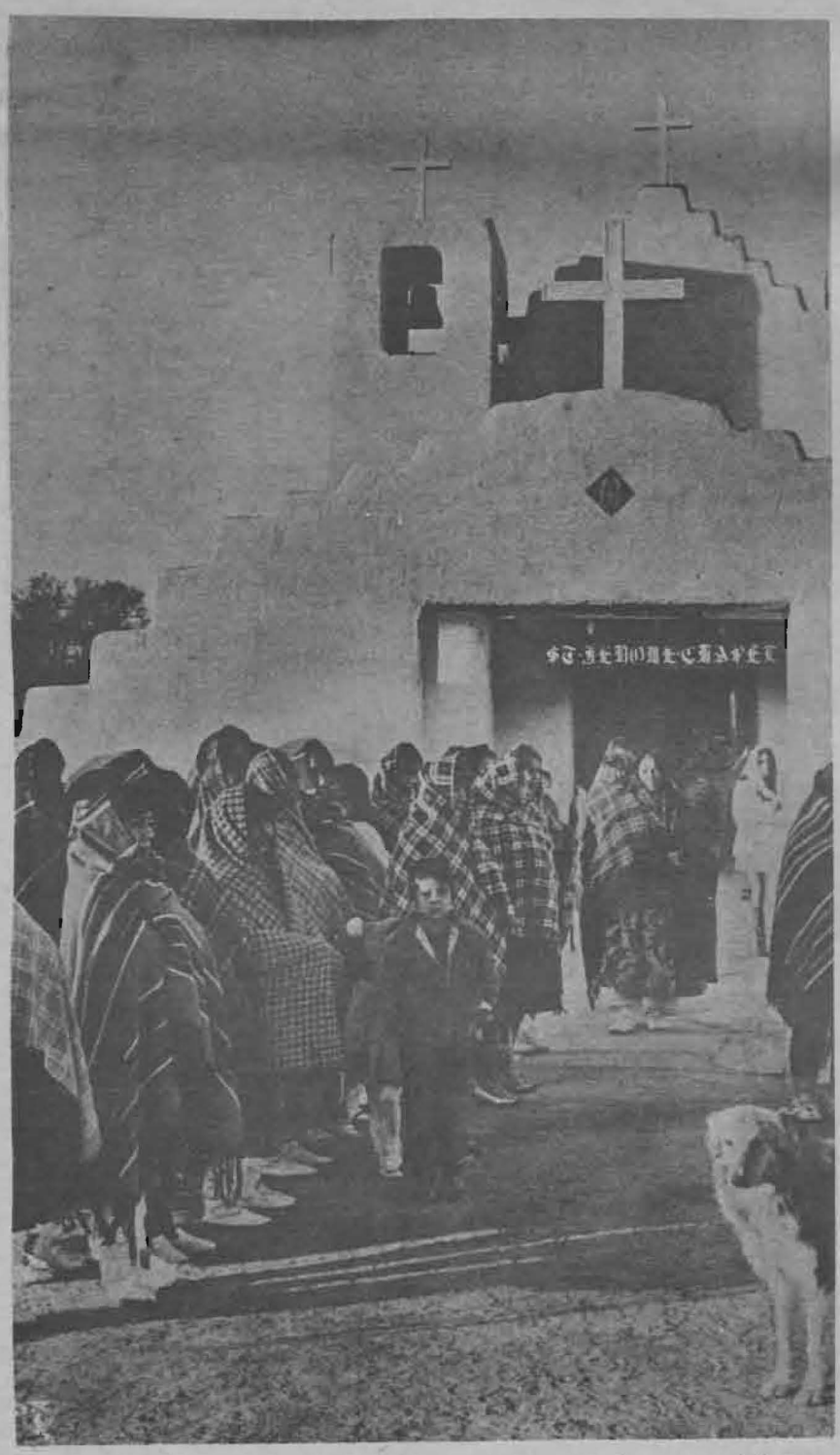
"I tried it for eight years," said one man who is now back tending a small herd of cattle and a few acres of cornfields. "I made about $85 a week in Los Angeles. But the rent for a shack was $100 a month, and there were bills for electric lights and other things. I liked to take a bus along Wilshire Boulevard sometimes to see all the new white buildings. But I could never breathe deeply there, and I didn't want to die there."

The people of the pueblo are amused by the Indian stereotypes sustained by most white Americans, and rightly so. They are not at all "sullen" or "humorless." One man said, with a tone of infinite and melodramatic respect just after meeting me: "The Sunday New York Times? That's a fine newspaper. I got a copy once, and it kept us in kindling for a month." A young Taos woman with hair to her waist said as she rinsed some clothes in the river: "No, I'm not really living here. I'm just a hippie trying to find Truth."

I found few hints of Third World awareness and no sweeping denunciations of Western, white, technological, oppressive society—such as those from militant young black Americans and an increasing number of Indians of other tribes. The Taos Indians are angrily conscious of past and recent injustices by an oppressive or patronizing Government. ("I'd rather negotiate with the Chinese Communists," one Forest Service official remarked about their tenacity in fighting for their rights.) But they are not self-consciously consumed with antagonism toward the big and little symbols of the white society which surrounds them.

One man, who had returned to Taos after 12 years in the fragile cities of the West Coast, said with quiet pride, "We are a community. Maybe if any community can survive in this impatient world, we can. Perhaps we will last on again for as long as we have lasted, for a thousand years.

"That's a long time, and pretty good these days." ■



A JOYOUS MASS: When the Senate passed the bill that returned their sacred lands, the Indians celebrated—somewhat ironically—with a mass in the Catholic church. Although deeply wedded to ancient tribal ways, 90 per cent of the population of the pueblo is Catholic.

350 years after Plymouth

By BOYCE RICHARDSON
Associate Editor of The Star

THE MONTREAL STAR,
FEBRUARY 20, 1971

EDMONTON — The ethic which animates the ordinary white society of Canada — full as it is, no doubt, of perfectly decent people — is not universally admired, and these days is coming under very fundamental criticism from people who think that it is leading in a disastrous direction.

Thirty years ago, the main attack against a community like Canada was against the nature of its economic organization. It was an argument between capitalism and socialism. But in the modern perspective, both these sides are seen to be agreed on the underlying values which animate them.

Now the attack that is coming from, for example, the more thoughtful Indian and native spokesmen (and they are joined by many young white people, who have dropped out of the system in bewilderment and anger) is against the whole ethic of the search for individual riches. The industrial state itself is coming under attack, communism as much as capitalism, and the materialist drive which has sent the white man off on a war against nature is what is now being questioned.

The other day I met one of the most impressive people I have struck in Canada, an Indian whose authority and dignity impress themselves as one comes into his presence, before even he has spoken. He did not want me to quote any of the things he said, for he does not want to become a spokesman for his people. But our conversation was both stimulating and painful, for he feels, from deep inside the traditional beliefs of his people, that we cannot really speak together, for we white people with our devotion to materialism have headed mankind off on a course which can only end in an inevitable disaster.

The only way out, he said, was to go back.

Disgusted

In Alberta today one group of Indians under an old chief, Robert Smallboys, have decided to do that, quite literally. Disgusted by the degeneracy of their people after their contact with the white man, about 100 of them have gone off to live in the countryside in teepees, to try to get away from the white man and his goods, and to live as Indians used to live, in close harmony with the land and with nature.

From all over Canada, Indians are making the trek to Smallboys' camp, and many urbanized Indians go regularly to the camp to "recharge their batteries", to get back in touch with the natural life that they miss in the cities. It was suggested to me by the Indian Association of Alberta that I should go to visit Smallboys, who, they said, "is probably the greatest philosopher in Canada". But a week later, they said, no, it would not be wise for a reporter, or even for any white man, to go to the camp.

"They are becoming stronger in their beliefs, and in their life, in their Indian ways," said a man who had just returned from the camp. He told me too that in the last two years many older people had begun to quit the Christian churches to which they had adhered all their lives, and were returning in significant numbers to the Indian rituals and beliefs. I do not myself believe that we can ever go back, or even that we need be headed towards an inevitable disaster. But I do feel that if we are to control our technology, many of our basic assumptions will have to be changed (especially in North America), and that the native people are applying a reflective wisdom to our situation which is sorely lacking from the dominant institutions of our society.

If it is salutary to see ourselves as others see us, how then do they see us? A young Edmonton architect, Douglas Cardinal, who is a native and the designer of the proposed Alberta Indian Education Centre, recently delivered an impassioned 7,000-word speech in which he outlined most of the fundamental arguments being made nowadays against our polluting technological society.

"We feel a great sorrow for the destruction of the land," he said, "for all life springs from the earth, and when the land is destroyed, all those things living on the land too are destroyed, and we feel a sense of physical and spiritual destruction.

"The present technology of the dominant society is a mindless, cancerous growth running rampant across these once beautiful plains destroying and polluting the land. The dominant society enslaved by its own technology has produced an environment in its urban centres which is not fit for a man to stand in or a man to grow in. The immigrant culture has torn the vegetation from the land, destroyed the water, the forests, park lands, and grasslands, the natural haven for the creatures that dwell there.

"They have plowed the land to dust without proper replenishment. The immigrant culture has no reverence for the land . . . The earth is sacred, the destruction of the land is physically and spiritually destructive to our people. We feel a deep sense of loss, for the dominant society who are now in control of the land by their waste and greed and wanton exploitation are not fit guardians of this life source . . .

"The very concept of waste is a product of the dominant society's technological advances and short term economic consideratio

"It is more convenient as we advance further into this industrial age, that the air which we breathe, our life-giving source, is turned into a deadly gas. This society does not even have a reverence for the very air which gives it life. Its people are ignorant of the subtle balances of nature. In the short span of their lives they leave nothing for their future generations, or ours, but this wanton destruction of our whole environment. The clear waters, the rivers, the streams, which were once thriving with fish, are being destroyed by this immigrant culture. These dying waters are vast graveyards of the natural flora and fauna of the plains."

History warped

In education, too, said Cardinal, the white society had devalued the worth of the Indians, adulterated their languages, defiled their concept of God. They had warped history to justify their physical, cultural and spiritual genocide of the Indian people, and they were not fit guardians for their own generation, much less for young Indians.

"The industrial societies have created a situation where it is five to twelve for mankind," said the young architect. "For our survival as well as that of the dominant society, we must teach them the meaning of life."

He mounted a vicious attack on the integration policies being pursued by the government, especially in education, but also in other fields as well. "This program is running our children through a white sheep dip, which de-Indianizes them, and makes them suitable, respectable, citizens who are programmed to fit into the white, Anglo-Saxon Protestant community around the reserve," he said. "These communities around the reserve . . . have been destructive and harmful to our future generations and instilled within them a loss of dignity and pride in their roots and in their identity, and they have proven to us that they are not interested in our children by the treatment we and our children receive in their communities." As for the governmental drive for equality of opportunity, this, he said, was mere lip service.

"With all their money, their services, their technology, political knowledge and power, these communities are not proper places for our people," he said. "We question their foundations, we question the environment they have created." These communities had "no human-orientated motives." They developed gridlike patterns which destroyed the natural beauty of the land and were in direct competition with nature and the total environment.

"This system of exploitation not only permeates the minds and souls of the individuals living within these organisms but also the shape, form and function of the entire organism, and the way it behaves in relationship to the total environment. These communities have provided for their next generations, and perhaps for ours if we become a minority in their communities, a heritage of junk.

"The next generation and our children, will have to demolish this pile of boxes swimming in this sea of polluted air and water and build a new society compatible with the nature of man and his natural environment."

The young architect adds that if we cannot solve the problems of our own communities, how can we expect to solve the problems of Indian communities? If we have "a huge discrepancy" between planning intentions and implementation in our communities, why should we be giving them advice?

The language is emotive, of course, and biting, but Cardinal is saying no more than many of the more concerned people in our society are saying: we are going to have to make over almost entirely our system of values if we are to control in the common interest the evil effects, every day more obvious, of our technological drive.

Indians can teach reverence for clean environment

The Arizona Republic
Feb. 11, 1971

By STEWART UDALL AND JEFF STANSBURY

The idea is slowly advancing in environmental circles that Indian Americans (those who still nurture their ancient culture) have a vital message for modern man.

The bearers of this message are not the many assimilated Indians but the young and old Indians who still respect "the old way" and who, by example, force us to admit that ecological awareness was a dominant achievement of the first Americans.

Several months ago the Santo Domingo tribe, which has a small reservation on the Rio Grande near Albuquerque, surprised nearby businessmen by turning down a multimillion-dollar pulp mill offer from a large timber company.

The Santo Domingos, like most of New Mexico's pueblo tribes, are a pastoral people. They prefer to live close to the earth on small farms in the Rio Grande Valley. After lengthy discussion, and despite their very high unemployment rate, they voted against an industry that would bring both jobs and pollution.

The Santo Domingos are not the only U.S. tribe to value the land more than economic benefits. Upriver, the Taos Indians have just won a 65-year fight to persuade Congress to give them full possession of the high Blue Lake area that is both a sacred ground and the source of water for the Taos pueblo.

Blue Lake grows a fine stand of marketable timber, but the Taos will preserve it as a thriving wilderness — much to the consternation of their white neighbors.

And in Alaska, under different circumstances, the Eskimos, Aleuts and Indians are urging Congress to confirm their rights to 40 million acres of land around their villages. These natives have a strong, intimate bond with the natural world, and all they ask is the opportunity to preserve it. (Incidentally, the response of Congress this year will decide the final boundaries of "Indian country" in the United States.)

These examples of respect for the land are, to be sure, not typical of most Indian cultures today; the exploiter's ethic has been all too contagious. But the Taos, Santo Domingos, Eskimos and Aleuts embody a heritage which dates back to a time when virtually all Indian Americans viewed themselves and other creatures with what we now recognize as an ecological perspective.

This world view had religious roots. To the Indian, the land, water, wildlife, fruits and plants were not commodities to be owned but gifts from God to be used with thankfulness and care. The Indian felt himself a brother to all things. Out of this feeling grew a day-to-day behavior which was both reverent and responsible.

The hunter, for example, killed for the clan, not for himself. He harvested only what his own people needed respecting both tomorrow's needs and the requirements of other friendly clans.

To be sure, the early Indians lacked the technology to commit large-scale mayhem on their surroundings. But their religious sense of life restrained them even more. Regarding resources as finite, and acting in trust for the long-term health of their community, these first Americans embodied the central truths of the modern environmental movement.

Today we speak of safeguarding "the public interest" and the rights of unborn generations. Indians took this obligation seriously long before the first Europeans arrived with an entirely different notion of the way life was.

As refugees from a feudalism in which the governing class owned the land outright, the colonists came to our shores determined to get their own piece of the action. They were in many ways admirable, but they were also the spiritual forebears of all the polluters and resource raiders who gouge or blight the land for short-term profits today.

A great gap of thought separated the colonist from the Indian. "Sell the country?" Tecumseh asked a party of whites 150 years ago. "Why not sell the air, the clouds, the great sea?"

The warrior-chief's question was left unanswered, a far-off wisp of smoke at our backs. Now, in an age when we have "sold" our air, water and land for materialistic gain — and fouled man's overall environment in the process — Tecumseh's question has come back to haunt us.

Today's environmentalists, knowingly or unknowingly, are trying to restore the communal ethic, the lack of egoism, the sense of interrelated life which governed the Indian American's treatment of resources. But were they not also happier, less driven, more tranquil and far more enriched by being close to the earth?

One need not recommend poverty to suggest that we can find much in the Indian example to follow today. Ecologists are trying to tell us that man and nature are indivisible, that there is no such thing as truly private property — that man-made barriers and walls and boundaries confuse us and run against the grain of the system that supports all life.

The Indian, by religion and instinct, understood this long ago; land was the ultimate home, a common possession of those who used it. He sensed that land was "a community to which he belonged" (to use Aldo Leopold's phrase), and he lavished on it the awe and love and respect we now seek to recapture as a land ethic for the future.

It is appropriate and ironic that our exploitation of the first Americans is so closely linked to our exploitation of ourselves and the land. By trying to grasp the message of Indian ecology, we can do an act of belated homage to the first Americans — justice to our descendants as well.

APRIL
SUGAR MOON

APRIL 1971

Words to think about..."An Indian who is as bad as the white men, could not live in our nation; he would be put to death, and eat up by the wolves. The white men are bad school-masters; they carry false looks, and deal in false actions; they smile in the face of the poor Indian to cheat him; they shake them by the hand to gain their confidence, to make them drunk, to deceive them, and ruin our wives. We told them to let us alone; but they followed on and beset our paths, and they coiled themselves among us like the snake. They poisoned us by their touch. We were not safe. We were becoming like them, hypocrites and liars, adulterers, lazy drones, all talkers, and no workers. We looked up to the Great Spirit. We went to our great father. We were encouraged. His great council gave us fair words and big promises, but we got no satisfaction. Things were growing worse. There were no deer in the forest. The oppossum and beaver were fled; the springs were drying up, and our squaws and papooses without victuals to keep them from starving; we called a great council and built a large fire. The spirit of our fathers arose and spoke to us to avenge our wrongs or die....We set up the war-whoop, and dug up the tomahawk; our knives were ready, and the heart of Black Hawk swelled high in his bosom when he led his warriors to battle. He is satisfied. He will go to the world of spirits contented. He has done his duty. His father will meet him there, and commend him." from speech by Black Hawk a Sauk-Fox leader 1832

* * * * * * * * * *
A FROG DOES NOT
DRINK UP THE POND
IN WHICH HE LIVES.
An Indian proverb
* * * * * * * * * *

				1832 Bureau of Indian Affairs formed on this date. In those days, it was part of the War Department. 1	2	3
4	5	1832 Black Hawk, head of the Sauk & Fox tribes, led his people, in peace, back to their Rock River Valley home in spite of orders for their evacuation. Rumors stemming from this march brought about the "Black Hawk War." 1877 Chief Joseph, Nez Perce, and Band flee towards Canada after refusal to be placed on reservation outside their homeland. 6	1869 Grant became President, Sheridan became the commander of the division of the Missouri, Sherman became the commanding general of the Army. Sherman is infamous for his statement: "The only good Indian is a dead Indian." 7	1644 Opechancanough, head of the Susquehannocks, attacked a nearby British settlement killing 300. 8	1884 Sacagawe, a Shoshonean Indian woman who accompanied Lewis & Clark on their trip West, died near Ft. Washakie in Wyoming. She had been captured by the Hidatsa of North Dakota at age 14. She acted as interpreter and in return for her work she would be allowed to return to her people in the Rocky Mts. 9	1671 King Philip, great Sachem of the Wampanoag, arrived at Taunton after being ordered to appear at Plymouth on April 1st for questioning. Only after taking hostages to insure his safe return would he venture there. Before he returned, he signed a treaty submitting himself to the British in all matters, and all his tribes' weapons until Plymouth tho thought fit to return them. 10
1836 Pottawatomies agree to remove west of the Mississippi River in 2 years time. 11	1810 Blackfoot attack on Major Andrew Henry's Expedition to drive them from Indian lands. 5 expedition members were killed and large amounts of supplies were taken. 1864 Lt. Dunn's troop stopped a group of Cheyenne suspected of having stolen horses and forced them to turn them over. Then they tried to take the Cheyenne's guns. A fight ensued leaving 4 dead soldiers. 12	1715 The Yamousee Nation began its war on the Southern settlements on this day. 13	This calendar will be published in 1972 by White Roots of Peace. Readers are invited to send additional events to be remembered, explanations, suggestions, etc. to the people who are undertaking this project: Doug and Connie Bradway Box 1647, Springfield College Springfield, Massachusetts 14	15	1800 A Joint Resolution was passed in Congress authorizing the President to determine whether Indian title to copper lands adjacent Lake Superior was still valid and, if so, the terms on which Indian title could be extinguished. 1934 Johnson O'Malley Act authorized Secretary of Interior to enter into contracts with states for education and social welfare of Indians. 16	17
1644 Opechancanough, Chief of the Powhatan Indians of Virginia was carried into battle on a litter and was captured and later killed. 1864 6 days after the fight between the Cheyenne and Lt. Dunn, Colorado authorities particularly Governor John Evans began their war of genocide against the Cheyennes. 18	1853 Yankton Sioux reserve use of Red Pipe Stone quarry in Minnesota. 19	1769 The great Chief Pontiac of the Ottawas was assassinated by an Illinois Indian who received a barrel of whisky, to kill this great man, from an English trader named Williamson. 1836 In Seminole War, a band of Seminoles attacked Fort Drane, one of Maj. Gen. Winfield Scott's principal supply headquarters in the north. 20	21	1889 Oklahoma Territory, previously known as Indian Territory, was thrown open to settlement by white settlers on this date. This land was to remain Indian land forever according to past treaties with United States. 22	23	1863 Micanopy, Chief of the Seminoles, repudiated the terms of the Paynes Landing Treaty and stated that he will never leave Florida to be sent to an unknown land (Oklahoma) 1905 Tracts of timber allotted on the White Earth Indian Reservation, Minnesota, with the first allotment going to Margaret Lynch, a white woman. 24
1813 General William Henry Harrison paused on the Maumee River to build a new post called Fort Megis and was attacked by a combined army of Indians and British led by Tecumseh and Colonel Henry Procter. 25	26	1762 Pontiac summoned a great council of the 3 Indian villages on the Detroit River. Over 400 Ottawa, Huron and Potawatomi chiefs and warriors met in secret on the banks of the Ecorse River about 10 miles below Fort Detroit to plan the attack on the fort at Detroit to drive the English off of Indian land. 27	28	1868 The Sioux Nations with Red Cloud as one of the leaders won a war against the United States forcing the U.S. to give up the Powder River Road and give up their forts which the Sioux promptly burnt. The treaty which ended the war was signed on this date. 29	1803 Louisiana Purchase -- tribes in the area of purchase brought under jurisdiction of the United States illegally. 1871 Citizen army from Tuscon attacked a reservation for the Arivaipa Apaches near Camp Grant, Arizona, killing 108 of the Indians (only 8 of them men) and carrying off 29 children into captivity. 30	

MAY 1971

SATURDAY

1825
William MacIntosh, chief of the Lower Creeks, fought for the Americans in the War of 1812. He was a prominent leader in the Battle of Horseshoe Bend in Alabama. For helping the whites he was sentenced to death by a tribal council.

1

					FRIDAY	
1585 First English settlement in America founded on this date on Roanoake Island, Virginia. This settlement failed and all inhabitants disappeared. 2	1877 Gen. Howard and his commissioners meet with Chief Joseph of the Nez Perces and tried to force the Nez Perces to surrender their homeland and relocate to Idaho. 3	4	1875 Kicking Bird, chief of the Kiowa who established the first school for the Kiowa in 1873, died suddenly from poison according to friends 1877 Crazy Horse, after a very hard winter & great suffering among his people, arrived at the Red Cloud Agency to see Gen. Crook. Altogether there more than 800 people, 145 lodges, 1700 ponies .. a procession 2 miles long. 5	1763 Pontiac declares war on Great Britain. 6	1763 Pontiac,Ottawa chief, led his warriors on an unsuccessful attack on Fort Detroit. It led to many successful attacks upon British forts by other tribes subsequently leading to England's loss of the West. 1859 Gold discovery in Colorado brought more emigrants West. 7	1865 Winnebagoes receive from the United States a tract ceded to the Omahas. 8
1836 Osceola,Seminole chief, changed his mind about the wisdom of surendering and at his request he & other chiefs at Fort Mellon requested permission to leave to visit their villages promising to return within a few days. They didn't return. 1970 People of the Mohawk Nation liberate Stanley Island in the St Laurence River. 9	10	1821 Invention of the Cherokee alphabet, using 86 characters, by Sequoyah. 11	12	1912 Supreme Court decision upheld Indian exemption from taxation was property right that had become vested in exchange for a valuable consideration. 1936 Muckleshoot and Puyallup tribal constitutions were approved by the Secretary of the Department of the Interior. 13	1832 BLACK HAWK WAR BEGINS. General Henry Atkinson and his troops encountered a party of 40 Indians led by Black Hawk near Dixon's Ferry. In attempting to surrender, Black Hawk was fired upon by militiamen. Much to the surprise of the militia, Black Hawk and his small band fought off the attackers 1896 Agua Caliente Reservation established in Palm Springs, California. 14	1970 Acoma Pueblos of New Mexico receive out-of-court settlement of $6.1 million ($4/acre) 15
1763 A band of Pontiac's Ottawas and Hurons surprised the English garrison at Fort Sandusky on Lake Erie and captured the post. 1864 With orders to "kill Cheyennes whenever & wherever found", Lt.G.S. Sayre & 54 men murdered Chief Lean Bear & his son who rode out in peace to greet the soldiers. In return the Cheyenne killed 4 & wounded 3 in ensuing battle. 16	1884 Organic Act of 1884 provided basic protection of lands for the Alaskan Natives. 17	1838 Chief Osceola of the Seminoles was seized and imprisoned under a flag of truce by General Jessup at a conference Osceola had agreed to attend. 18	1868 According to the terms of the treaty between the Sioux and the U.S., evacuated all forts mentioned & all work within the area under command of Maj. Gen. Christopher C. Augar. 1904 DEATH OF CHIEF JOSEPH, NEZ PERCES 19	20	1910 DEATH OF GERONIMO, APACHE 21	1873 Kintpuash, also known as Captain Jack, a sub-chief of the Modoc Indians, active in the Modoc War, surrendered when he had only 80 men against 1056 regular army of the United States. 22
1838 Date by which the entire Cherokee Nation had to vacate their lands or be forcibly removed. 23	24	1763 Potawatomies, dispatched from Detroit, overwhelmed Fort. St. Joseph in southwestern Michigan and killed or captured all its defenders. 25	1874 President of the United States enlarges Leech Lake Reservation. 26	1763 Another war party from Detroit, joined by Miami Indians, forced the surrender of Fort Miamis on the present site of Fort Wayne, Indiana. 27	1763 Battle of Point Pelee: Pontiac's warriors trapped a British army supply fleet bound across Lake Erie from Niagra to Detroit. 1830 INDIAN REMOVAL ACT: signed by President Jackson provided for the removal of 60,000 Indians (Creek, Cherokee, Seminole, Chickasaw and Choctaw) to lands west of the Mississippi River. 28	1855 I.I. Stevens' envoys, A.J. Bolen, R.H. Lansdale & James Doty traveled among the tribes wast of the Cascades (Yakima, Sahaptin,Salish, Shoshoni, Nez Perces, Wallawalla, Cayuse, Spokan & Umatilla) and persuaded them to attend a treaty council which opened on this date. 29
1778 Joseph Brandt, Mohawk chieftan, and 300 Iroquois warriors attacked Cableskill, New York. 30	1779 George Washington orders the total destruction and devastation of the Six Nation Confederacy. 31					

Despite all their problems, Maritime Indians see hope

By RUDY PLATIEL
Globe and Mail Reporter

FREDERICTON — Inadequate housing, high student dropout rates, lack of job opportunities, the welfare syndrome and worry over treaty rights are some of the things troubling Indians in the Maritimes.

But amid all the problems, there are signs of hope.

Chief Albert Levi of the Big Cove Indian Reserve, 60 miles north of Moncton, said that despite the fact that his Micmac reserve is lacking in almost everything, he can see things getting better.

The school dropout rate is decreasing, he said, and housing is improving although an estimated $750,000 is still needed to "catch up" with the backlog.

"When I was in my teens, we lived in a 14-by-14-foot house. It had a stove in the middle which we all slept around at night. There was a blanket put up for (the privacy of) mom and dad," said Mr. Levi, a 38-year-old father of six.

"You don't see that any more Things are getting better."

But despite the hopeful signs, the problems are still pressing.

Big Cove, with 1,100 persons and 500 acres, is the largest reserve in New Brunswick. The number of people on welfare fluctuates at between 80 and 99 per cent and the population is increasing by about 50 persons a year — unlike surrounding Kent County where the population is decreasing.

Arthur Simon, a field worker for the Union of New Brunswick Indians, said that the majority of families are forced to live on welfare because there are virtually no jobs available in Kent County where unemployment figures usually run about 30 per cent higher than province-wide statistics for a comparable period.

Most of the poorer houses on the reserve, he said, are occupied either by elderly persons or those who are disabled in some way.

A recent study estimated that 65 per cent of the wage earners in Kent earned less than $3,000 in 1969, he said.

"In 1967 there were 614 in Kent County who received monthly welfare assistance amounting to $700,000, compared with 135 families in Big Cove who received welfare amounting to $80,000. Yet there is a rumor going around Richibucto and other areas that Indians are lousy and lazy and like to live on welfare," Mr. Simon said.

Most of the work available is seasonal. Some fish for eels, while others leave to work at potato and blueberry harvests in Maine or find work cutting Christmas trees.

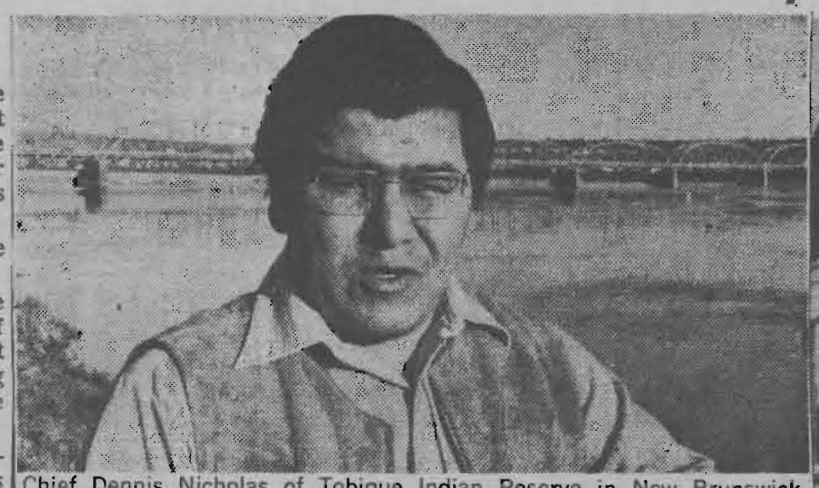
Since most of the Indians have to leave to obtain work, on-reserve welfare figures remain high.

At the Tobique Indian Reserve in the St. John River valley, 150 miles to the west of Big Cove, welfare ranges from a low of about 40 of the 92 families on the reserve, to a high of about 90 per cent.

With no substantial industry in the area, most of the work for Tobique's 500 Maliseets is seasonal, too. There are the potato and blueberry harvests, but because the Canadian-United States border is less than 10 miles away, many of Tobique's residents commute daily to the fields during the harvest season.

Tobique has taken over some of the functions of self-government "more out of frustration than anything else," said Chief Dennis Nicholas, 26, brother of Andrew Nicholas, executive director of the Union of New Brunswick Indians.

Chief Nicholas, who is also the welfare officer, said that Indian Affairs regulations give him time to be little more than a paymaster. What is needed, he said, is to be able to spend more time with those on welfare to work at getting them off.



Chief Dennis Nicholas of Tobique Indian Reserve in New Brunswick.

William Paul, 9, and Ralph Polchies, 6, play cowboys on St. Mary's reserve, Fredericton. —Globe and Mail, Rudy Platiel

Salmon once figured in the life and economy of Tobique—but no more.

Charles Paul, a 48-year-old band councillor and father of six, said that salmon fishing in the river was once a source of income for Indians until a third power dam was built by the province on the St. John River.

The reserve is located on the Tobique River which flows into the St. John. The Indians, Mr. Paul said, had rights to the river and besides catching salmon, earned money as guides for sports fishermen because "no one could fish on our river without an Indian guide."

After the dam was built, the salmon never returned again, but the Indians didn't receive any compensation for the loss.

On Prince Edward Island, the problems facing the Indians are in a way a reflection in miniature of the problems facing the province.

Most of the province's 460 Micmacs live on Lennox Island, a 1,320-acre reserve in Malpeque Bay. Like the province, their problems are that of a small population isolated from the mainland. There is the lack of any substantial industrial employment market to provide new jobs for young persons leaving school.

The resulting annual migration from the reserve—and the province—robs the reserve of its energetic and better-educated youth.

Chief Jim Sark, 30, a father of five, estimated that about half of the province's Indians have left in the past 20 years—mainly for construction jobs in the U.S.

Chief Sark, who once left for 10 years, said he believes most would return if there was work for them. "They don't want to come back just to draw welfare."

There is no provincial organization of Indians because all of the province's Micmacs belong to the same tribal band, although about 130 live away from Lennox Island on two smaller parcels of reserve land.

The band is moving into self-government but is also attempting to tackle the major problem—lack of employment or an economic base—with the formation of an economic development corporation.

The corporation, established last February for economic, social and cultural improvement of residents has added six new full-time jobs on the reserve, where only three existed before the 37 families.

In addition to jobs, its economic aim is to provide a pool of revenue to initiate new projects and expand the economic base of the island, now dependent on welfare.

The corporation runs a school bus service (under contract from the Department of Indian Affairs and Northern Development), rents a number of buildings on the reserve and operates the free ferry service formerly operated by Indian Affairs.

Already the corporation has opened a new grocery store on the reserve, the first since one operated by Indian Affairs was closed in 1957. It is building a hunting lodge on another island and studying the possibility of opening a tourist area for "12 miles of the best beach in Canada."

However, Chief Sark said that most economic planning for Lennox Island is being held up until final decisions are made for a causeway crossing the half-mile of salt water to link the island reserve with the rural mainland.

The other major problem worrying the Indians is the question of treaty and aboriginal rights, which was thrust on to the national Indian scene by the federal Government's white paper proposal to end the reserve system and the Indian's special status.

Lennox Island's position as a special reserve under the Indian Act stems from an unusual beginning. It was purchased in 1870 for the Indians by a private citizens' group in England—the Anti-Slavery and Aborgines Protection Society, said Jack Sark, director of the P.E.I. regional committee of the National Committee on Indian Rights and Treaties.

Mr. Sark, 36, a former construction firm accountant and auditor for the federal Government's National Revenue Department, said that the society had become concerned about the fate of the Indians as most of the province's land was bought up. The Indians had moved to about 10 different locations in the years preceding 1970 and there had been protests about their treatment. In 1912 the remaining members of the 15-member board of trustees had title to the land taken over by King George V.

Mr. Sark said the Micmacs of P.E.I. apparently did not sign any treaties and research is being done to see if they were covered in treaties signed with other Micmacs in Nova Scotia and New Brunswick.

New Saskatchewan community to train Indian, Metis families

Special to The Globe and Mail

REGINA — A new community was officially born in Saskatchewan yesterday to serve as a centre where Indians and Metis can be trained and educated to play a fuller part in the life of the province.

The new community is called Cutback and a significant feature of it will be the involvement of complete families in the training program While husbands or wives are taking vocational or academic courses, their school-age children will attend consolidated schools at centres in the area.

The advantage of this approach, officials said, is that it eliminates the deficiencies often experienced in other training programs when family heads are separated from their families for long periods.

Cutbank is essentially a self-sufficient community where people of Indian ancestry will have the opportunity to participate in training and education programs and receive work and social experience at the same time.

The federal-provincial project was conceived under the provisions of the Agriculture and Rural Development Act. The federal Government will pay the province half of the estimated $2.2-million required to operate the project for the first six years.

Part of the federal contribution is the Cutbank townsite itself, which was formerly the construction headquarters for the Gardiner Dam. It is on the east shore of the South Saskatchewan River near the dam site. By giving these facilities to the province, the federal Government insured that no time will be lost in getting the project going. The townsite consists of 38 single dwellings, two duplexes, a dormitory and a cafeteria.

A provincial spokesman said that with a minimum of renovation, the townsite will be able to handle 130 trainees a year. These will include 70 single men and women who will stay for periods of up to a year and 25 families, some of whom will stay for longer periods.

Associated with the academic training will be opportunities to work on projects in the area, such as a hog and cattle feedlot, an irrigation forage project and campsites. Women will be offered jobs in the cafeteria, the child day-care centre, the administrative office and in other clerical activities.

Another ARDA project aimed at helping native peoples in Saskatchewan is the development of the $3-million Last Oak recreation complex at Round Lake in the Qu'appelle Valley chain of lakes east of Regina.

Facilities at the park will include a ski lift, snow-making equipment, a nine-hole golf course, 90 campsites, a beach, picnic areas, cottage subdivisions and a road complex.

The project was initiated by members of Indian bands in the area who established the Last Oak Development Corp.

Poverty-stricken northern Indians pay Canada's highest food prices

By GEORGE GAMESTER
Star staff writer

KASABONIKA — Ontario's poorest people are locked in hopeless combat against Canada's highest prices here in the sub-Arctic wilderness 1,500 miles northwest of Toronto.

The 300 residents of this Cree Indian settlement are nearly all on welfare, but they're paying 85 cents a loaf for bread, $1.15 a dozen for eggs, $1.25 a pound for butter, 50 cents a can for soup, 95 cents a box for corn flakes and $1.75 for a five-pound bag of potatoes.

The combination of super-inflated prices and poverty-level income stems from Kasabonika's isolated location between Lake Superior and Hudson Bay. All supplies must be airlifted at 15 cents a pound from the nearest road terminus, 180 miles south.

Dr. Gary Goldthorpe, director of federal government health services for the natives of Kasabonika and 24 similar Indian outposts in the region, says the people are in "poor shape."

Generally, they have worse teeth, weaker eyesight, more mental retardation, poorer muscular co-ordination among children and a higher rate of infant mortality than other Canadians, he says.

The medical problems are getting government attention, but the disparity in prices is not. Spokesmen for the federal Department of Indian Affairs says there are no plans to subsidize freight rates to lower food prices or to increase welfare benefits.

Jerry McKay, the lay preacher for the Anglican Church of Canada here, is a 39-year-old Cree who is one of five Indians holding a steady job here. His salary: $25 a month.

In the dismal log cabin he shares with his wife Mary Jane, their six children aged 1 to 15 and his parents, Jerry will show you his new mail-order catalogue.

He can't read the words, but the pictures in the catalogue tell him of electric lights, refrigerators, television sets, electric ranges, sinks, washing machines, cars and all the other commodities considered necessities elsewhere in Ontario.

Here, where there are no roads, no electricity except in the children's school, no telephones, no running water and no furnaces, the catalogue is just science-fiction.

The slogan on the cover says: "There's a new lifestyle waiting for you at Eaton's." A new lifestyle is something Jerry and his people need badly.

Because enough store-bought food for a three-meal day can cost $20 for a family of six, the Kasabonika natives must depend on hunting and fishing to survive. And while they're not starving, hunger is a constant presence.

The basic welfare income for a family of five ranges from $163 to $207 a month. This can be supplemented by old age pensions, family allowance, casual income from trapping and occasional construction or bush-clearing work for the government.

Most families say they eat twice a day, at mid-morning and in the evening. Oatmeal porridge is the staple for the morning meal, with lake trout, Arctic char, rabbit and occasional venison supplementing store food for supper.

NO FRESH MILK

There is no fresh milk. Ice-cream is unknown to the children. Christmas dinner is moose-meat.

And there is no agriculture here on the edge of North America's northern tree-line. Potatoes planted in the sandy soil by Jerry last spring grew to thumb-size by harvest time.

The proportion of store food to wild game in peoples' diets varies according to income. Emily Gregg, who earns $170 a month working as a medical aid here for the Department of National Health and Welfare, can buy more store food for her 10-member family than her neighbor Charlie Oskineegish with nine mouths to feed on a feeble family allowance, welfare and trapping income.

Early this week, Charlie's neighbor Sammy Whitehead said his family would be eating fish intestines for supper unless he snared a rabbit. Still, he didn't seem too worried, because the 15-degree temperatures told him winter is nearly over and something would turn up.

SERIOUS STRUGGLE

A month ago, when trees cracked in the 60-below temperatures, the struggle was far more serious.

The men couldn't hunt because of the cold, and families devoted most of their energies to chopping wood for the insatiable stoves.

Influenza swept through the village, making easy victims of virtually all the underfed, weakened populace. Twenty residents were airlifted to the federal government hospital at Sioux Lookout, 250 miles southeast.

Nine-year-old Naome Oskineegish died during the epidemic. For others, the sickness was almost a blessing because it put them in a centrally heated hospital serving nourishing meals.

Medical service in Kasabonika appears to be good. Emily Gregg is trained to dispense medicines for minor ills, and she can summon airborn doctors from Sioux Lookout or a nurse from Big Trout Lake, 58 miles to the northwest.

But anyone who becomes seriously ill during the six-week ice break-up in April and May or the month-long freeze-up in October and November is unlikely to get proper medical attention. The island has no airstrip and planes can't land at this time on pontoons or skis.

The hospital has requested helicopters to deal with such emergencies, but the government has yet to act.

While she was in hospital with influenza, Madeline Morris feasted on the best meals she's had in her 68 years, including a delicious yellow fruit she had never tasted before—grapefruit.

Today, Mrs. Morris is back in her family's log cabin, a ramshackle place which in Toronto might serve as a back-alley garage, but in Kasabonika represents a typical home.

Inside, the cabin is one big room, perhaps 15 by 20 feet, with a wood stove fashioned from an oil drum in the centre of the floor.

There are no chairs, only a few rude benches against the walls. The floor is an undulating terrain of rough-hewn wood planks. There are two home-made beds, no tables, a water basin and little else. On the unpainted wall, an Anglican church calendar proclaims: "Happy are those who claim nothing." Ten people live here.

Essen Anderson, a handsome but painfully shy Cree who won't tell you his age, runs the store whose exorbitant prices are Kasabonika's most pressing problem.

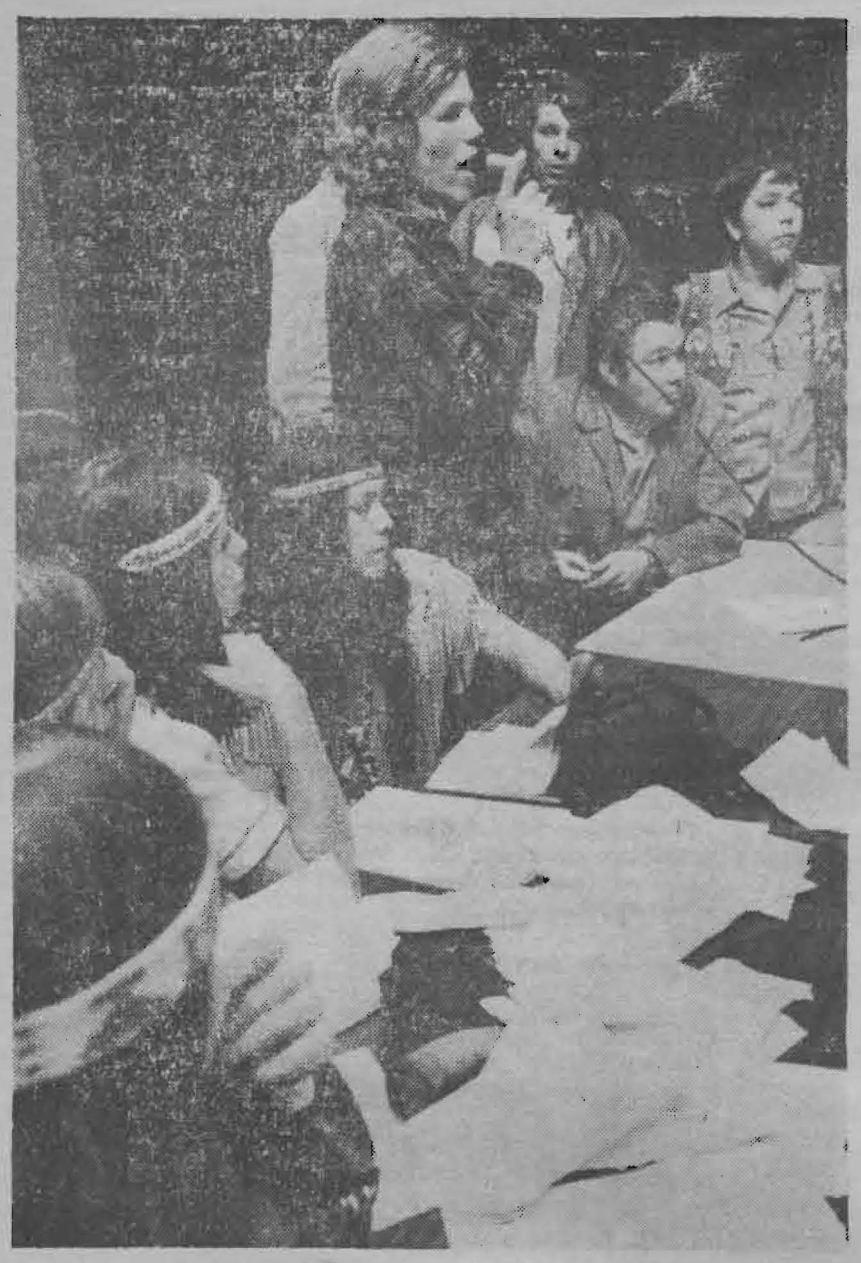
With his Grade 6 education and quick mind, Essen can cope better than most of his people's special problems, but there is little he can do about prices.

The store was set up on a co-operative basis last year, with Essen putting up $1,500 he saved from tree-planting for the Ontario Department of Northern Affairs and another $1,900 coming from the villagers.

WANT TO HELP?
Beaded necklaces made by Kasabonika craftsmen are $5 postpaid from
AKWESASNE NOTES
Mohawk Nation
via Rooseveltown,
New York 13683

and write Prime Minister Pierre Trudeau urging air freight subsidy -- the govt. provides cost-of-living pay for northern employees & teachers.
Address: Ottawa,
CANADA

THEIR FOOD SUPPLY, a white rabbit, dangles from a rafter of the home of Sammy Whitehead and his family at Kasabonika, in sub-Arctic wilderness 1,500 miles northwest of Toronto. Residents of the Cree Indian community are nearly all on welfare, but have to pay inflated prices for food air-lifted in.

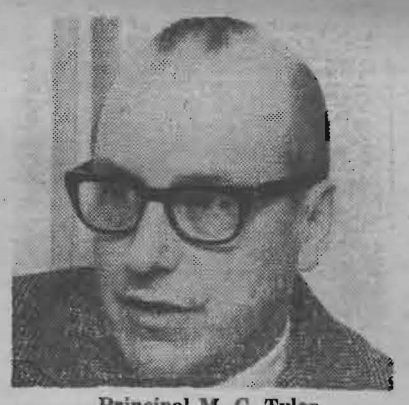


Student leader Paul Delorande speaks. Complaints litter table.

MONTREAL STAR, MARCH 20, 1971

Classes spurned at Caughnawaga

By MARC RABOY



Principal M. C. Tyler

Two days of protests at Howard S. Billings Regional High School have knocked the lid off a cauldron of dissatisfaction with their treatment by Caughnawaga Indian youths who attended the South Shore school.

The Indian students — many of them backed by their parents — spent Thursday and yesterday meeting in the school auditorium, refusing to attend classes because of the suspension of an Indian boy earlier in the week.

Their indignation has deeper roots, however. The Indians have long considered themselves objects of discrimination at Howard S. Billings, and they view the suspension as the latest in an apparently unending string of affronts.

They are a minority at the sprawling, four-year-old comprehensive high school operated by the Protestant Regional School Board of Chateauguay Valley. The school serves 2,600 students, including 380 from Caughnawaga, and has 153 teachers, all of them white.

On Monday, as the pupils were leaving school for the day, an Indian youth was hit by a snowball. He cornered his assailant, a white boy, and punched him in the mouth, splitting his lip. The Indian boy was suspended.

Two days later, the Indian boy brought his mother to school, as he was required to do before he could return.

"She called me a racist, and I told her to drop dead," said Principal M. C. Tyler. "I regret that now."

Principal Tyler is unusually candid for a school official in the middle of an uprising:

"It's been getting up-tight here for some time," he said yesterday. "We've got some stupid teachers, there's no doubt about that. Sure, they get up-tight, and tell the Indians 'Why don't you go back to the reservation'."

Mr. Tyler said the school would hire Indian teachers "if we could get qualified ones. We have interviewed several, but they just don't have the qualifications. If we had an Indian who was just as qualified as a white, hell, why not?"

A large number of Indian students, and many parents too, would rather solve the problem by having their own high school, on the reservation. In fact, the entire Caughnawaga community will be meeting during the weekend to discuss the pros and cons of formally requesting a native school.

But meanwhile, they want to improve their position at Howard S. Billings and have presented a set of demands to school officials.

"We're not fighting with the students at Billings," student leader Paul Delorande told yesterday's meeting. "We're fighting with the administration."

Following the meeting, a delegation of eight students and five parents met with Principal Tyler, his four vice-principals, teachers' representatives and two men from the federal Indian affairs department.

The meeting "cleared the air a bit," said Mr. Tyler. The school agreed to have a committee of Indian students set up to act as a buffer between the student body and administration. The students will also place two of their own on the Caughnawaga parents' liaison committee, which formally deals with the school.

The Indian affairs department officials said the department would look into the possibility of providing an Indian guidance counsellor.

Native producer says CBC Indian shows miss mark

By SUSAN PURCELL

Johnny Yesno

Alanis O'Bomsawin

A Canadian Indian radio producer yesterday criticized his own employer for portraying native people unjustly, and urged white people to help Indians arriving in the cities.

Johnny Yesno of Our Native Land, a weekly radio show that airs the views of native people, said the Canadian Broadcasting Corporation "is always doing programs on Indians, but some of the producers wouldn't know an Indian if they tripped over one."

He said the CBC TV shows "always use the old shack door falling off its hinges — I'd swear they got it from the set decoration rooms."

Addressing the annual meeting of the Anglican Church Women at Anglican House, Mr. Yesno said native people need advice on arrival in big cities about looking for houses and jobs. Toronto alone, he said, has 12,000 to 15,000 Indians. Specifically, he suggested that the Anglican women consider working with Indian women in a joint project.

Several hundred women attending the meeting on the theme of social action in Canada also heard Rev. John A. MacKenzie and Cree folk singer Alanis O'Bomsawin.

Up to Indians

Rev. MacKenzie commented on a report on Canada's native peoples prepared for the Anglican Church by Dr. Chas. E. Hendry, director of the school of social work at University of Toronto. Dr. Hendry's report urges a redefinition of the Church's role among Indians and Eskimos and urges creation of a national development fund calling for a financial committment by Anglicans.

The minister, a community development consultant working on implementation of the Hendry report, stressed the importance of Indians deciding what form the Anglican participation should take. He said Dr. Hendry also wanted all churches to work together to help native peoples.

Cash is the greatest contribution Anglican women can make, he said, but they should also be aware of "a potential need to act politically" at the request of the National Indian Brotherhood. Some listeners seemed a bit surprised at the latter suggestion.

Before Miss O'Bomsawin concluded the discussion with a series of folksongs, a member of the audience expressed agreement with the speakers and earnestly asked the other women to "leave behind this fear of funding anti-poverty groups and native people's groups."

Legislator Urges Action By Indians

CORNWALL, Ont. — Franl Howard, an Indian member of Parliament from Skeena, B.C., was in Cornwall Thursday and advised Indians to demonstrate to get their properties back and to force other issues with the government.

"You can write petitions until you are exhausted," Howard said.

Howard was in Cornwall as a candidate for the leadership of the New Democratic Party in Canada.

'Savage' image of Indians in history texts scored

A self-educated West Coast Indian Thursday condemned "so-called" historians for textbook accounts of the history of Canada's native people.

Addressing a luncheon meeting of the Calgary Teachers' Convention, George Clutesi read from a school history textbook he said one of his daughters brought home from school in British Columbia:

"These shores were inhabited by savages before the European discovered it."

After reading these lines, Mr. Clutesi said, "She's beaten before she begins.

"This will live with her for the rest of her life as it did with me," he said.

Mr. Clutesi charged "such strange and downright false accounts" of the Indian's past occur because few writers have the patience or the inclination to research the real history and delve into the Indians' real beliefs.

The author of two books on Indian culture and history urged the teachers to "forget what the history book tells us."

Mr. Clutesi then read extensively from the chapter entitled This Is My Father, taken from his soon-to-be-released book Stand Tall My Son.

Most writers refer to the "filth, laziness, and downright stupidity of the Indian," he said, then proceeded to discount these references with his own accounts of native customs and achievements in art.

Proud heritage

"These things we should be proud to know and we should be proud to have Indians in our midst," he said. "These words are not empty words. I am a very fortunate man because I saw the last of many of my people's customs being performed.

Mr. Clutesi said he "resents" accounts which downgrade the Indian because they are now, and always have been, "compassionate, loving people who would give you anything.

"Many people were taken in and kept by 'these savages' until they could become established," he said.

Last link

Later, in response to a question from the audience, Mr. Clutesi said he has "come to the conclusion that the reservation is the last link to the land we love so much.

"If we lose it, we lose everything," he said, but added that housing Indians on reservations "had an effect so devastating" it is almost impossible to reverse the existing situation.

Mr. Clutesi said Indians are "not trying to live in the past, but are trying to be proud of what we are.

"How can I be proud if you do not allow me to know my own culture?" he asked.

Mr. Clutesi said Indians should not "cater to tourism" by "mass-producing small totems especially carved for tourists which carvers are getting 35 cents each for."

He warned whites, that "as far as your Western society is concerned, the writing is on the wall and you better see it and relax a little in terms of dollars and cents."

The Indians' greatest downfall," he said, is the unwillingness to raise one's voice above a whisper when there is a third person present.

Mr. Clutesi expressed hope that much native history will be revived and perpetuated through a resource centre being set up at the University of British Columbia and the Indian communications network Raven.

Quebec's Indians reject report

Report urges policy shake-up

By DAVID MACDONALD
The Star's Quebec Bureau

QUEBEC — Sweeping changes in Quebec's policies towards its native peoples are suggested in a government report made public last night.

Some sparks may fly when Indian spokesmen see some of the recommendations contained in the report.

It suggests that Quebec takes over responsibility for Indians and Eskimos from Ottawa; that the reserve system for Indians be abolished; that Indians and Eskimos get the right to elect a representative to the national assembly; that a fund be set up to assist their development and that all special fiscal privileges for Indians be abolished.

The 432-page report is part of the continuing work of the Dorion Commission's study of Quebec's territorial rights. It was set up in a blaze of publicity in November, 1966, by the late Daniel Johnson, when the issue of who owns Labrador was a hot topic.

So far the commission has not dealt with the Labrador question.

The report on native peoples takes an exhaustive look at the history of the Indians and Eskimos in Quebec and concludes that the time has come for Quebec to step in boldly with clear policies. Premier Bourassa has said that he was waiting for this report before enunciating policy in this area.

It is suggested that negotiations begin immediately with Ottawa for the provincial takeover of jurisdiction in this field. The report notes that an Ottawa white paper has already indicated willingness to retire from the field.

In place of reserves, described as an "Anachronistic institution associated with a discriminatory and paternalistic attitude towards aboriginal peoples," the report suggests that Indian-Eskimo municipalities be set up.

These would have "all the rights and prerogatives of Quebec municipalities" but they also would have certain extra measures of protection.

A change in the electoral law is called for to permit the Indians and Eskimos to elect one member, possibly involving the creation of a special electoral district made up of what are called "Amerindian municipalities." The report says there are about 28,000 Indians and about 3,500 Eskimos in Quebec.

This elected representative would have to give his consent before any major change was made to legislation affecting the native peoples. Alternatively, a referendum would have to be held among the peoples in the special electoral district.

The development fund is designed to free Quebec of all future financial obligations to the Indians under various treaties contracted years ago.

The Quebec Indian Association has presented the government with a bill for $5 billion but the report says there is no basis for this figure. It says a figure of $34 million could be arrived at by a certain method of calculation, but this would be too high, taking into consideration various things the provincial government has done for the Indians in the past.

Therefore, the fund is recommended, with an aim of promoting the "social, economic and cultural well-being" of Eskimo-Indian communities.

Should the Indians be prepared to swallow the fund idea there are other recommendations that they may not like.

All lands and territories occupied by the native peoples would be henceforth subject to Quebec laws; fiscal privileges, such as freedom from income taxes, would be wiped out; permits for hunting and fishing would be needed, though they would be less restrictive than ordinary permits; special permits would be needed to travel in forests.

Groups following the nomadic way of life would be allowed to set up temporarily wherever they wished as long as they respected normal safety rules in forests and obeyed general laws.

Ottawa would be asked to abandon all claims to property rights and territorial rights now held by it on existing Indian reservations.

Clear recognition of title would be given to native peoples of land now occupied by them in the forms of reserves or other establishments.

This recognition of title and the free grant of further lands would be in proportion to their needs and the title would be granted individually or collectively, according to the wishes of the communities.

It is suggested that Quebec brings in legislation designed to put flesh on the bones of a functional, over-all policy towards the Eskimos and Indians.

'Inuit' people

TORONTO — (CP) — Men rom the North, who prefer to e called Inuit, not Eskimos, told a news conference yesterday that their allegiance is to the federal, not Quebec, government.

Statements from the newly formed Inuit Tapirisat of Canada, were in direct and blunt contradiction to a report last month that the Inuit of Quebec wished to be governed by a municipal form of government responsible to Quebec.

Inuit, the native people's word for themselves, do not like the term Eskimo which they say is a derogatory Indian word meaning "eaters of raw flesh." Tapirisat means fellowship.

MEETING AT LEVIS

Jacob Oweetaltuk, 33, a founding member of the new organization from Port Harrison, Que., said the announcement last month was misinterpreted.

That announcement was made after an Inuit meeting at Levis, Que., when Inuit leaders were reported as saying they favored Quebec government responsibility.

Mr. Oweetaltuk and Noah Qumak, 43, chairman of Tapirisat, both spoke in their native tongue. Translation was by another Inuit, Tagak Curley, the association's secretary-treasurer.

Mr. Oweetaltuk said the 3,200 Inuit of northern Quebec are working to prevent any control by the Quebec government.

He said his people fear that Quebec control of any kind would harm the Inuit's culture and language.

Mr. Oweetaltuk and Mr Qumak said they did not attend the meeting at Levis.

They said they were led to believe that the meeting was not to have any political overtones.

(In Quebec City yesterday, the Eskimos surprised a meeting of the Quebec Indian Association when they said they want to form a separate Eskimo province, according to a Canadian Press report.

(The Eskimos invited the Indians to join their new state with all the attributes, privileges and powers conferred by provincial status. The Eskimos claimed a separate province is the only way to deal equally with the federal and Quebec governments.)

Racist approach to native peoples demeans all Canadians

Ottawa passing the buck on Indian, Eskimo problem

Sir, — I was appalled at the news item carried in a recent edition of The Star concerning a provincial government proposal to take over from Ottawa the responsibility for Quebec's Indians and Eskimos. Appalled because such action is an express contravention of the wishes of our native peoples. Appalled because Indian and Eskimo leaders were obviously not consulted on this matter.

Such lack of consultation is essentially racist, for it is predicated on the assumption that the white man knows best what is good for the Indian. I have never felt that Canadians as a whole are racist, so it is hard to reconcile their elected representatives shaping or administering policies that are demonstrably so.

The current plan is a logical extension of the federal government's White Paper on Indian policy, announced in the summer of 1969 by Mr. Chrétien, minister of Indian affairs and northern development. It contained three principal proposals: to end federal trusteeship of Indian lands; to repeal the Indian Act; and to turn over to the provincial governments all native services administered by Ottawa.

The reaction from Indian leaders was almost universally critical. Harold Cardinal of the National Indian Brotherhood published a book entitled The Unjust Society in which he charged that the federal government was attempting cultural genocide. He insisted, departmental avowals notwithstanding, that Indians had *not* been consulted on the changes in question.

In 1970 Indian spokesmen countered further with their own suggestions in a document which they called the Red Paper. The double-entendre implicit in the White Paper was not lost on them. It was designed by whites for the convenience of whites, not to serve the needs of the Indians.

Many observers compare the new policy with the hated Termination period in the United States after the Second World War. The Bureau of Indian Affairs began a withdrawal of services to the native peoples, which proved to be a catastrophe of major proportions for thousands of Indians.

In particular they fear Quebec, and apparently with cause. Boyce Richardson, who in my opinion is the most literate and astute commentator on the Indian scene, wrote in The Star some time ago: "The Quebec government appears to know little about the native people and to care even less."

In an article entitled "Canada's Natives Get Callous Treatment" appearing in the January 9, 1971 edition of The Star, the same reporter made two more significant observations:

" . . . No Quebec government has ever taken the Indians seriously."

"In view of Mrs. Kirkland-Casgrain's attitude to tourist development, it seems extremely unlikely that she will allow the welfare of a few thousand Indians to stand in the way of her dreams: She has dollar signs shining in her eyes, and they speak louder than human values."

Given Quebec's treatment of this minority it passes understanding how the federal government can entertain any plan to relinquish its responsibility in Indian and Eskimo affairs. Especially since the minister himself gave a guarantee that was published in the Toronto Globe and Mail on July 8, 1969.

"We will not push anything down anyone's throat. We will not abandon anyone or any problem. We will be flexible. We do want to discuss."

It is difficult to reconcile this assurance of Mr. Chrétien with the subsequent manoeuvres of the federal department of Indian affairs. One hesitates to impute motives, but it would seem that the Indian question has so baffled and frustrated federal authorities that they have finally hit upon that old tried and false political formula of passing the buck to someone else.

This stratagem perpetuates rather than resolves the problem. The two great tragedies from which the North American aborigine suffers are first, that he had his country taken away from him, and second, that ever since he has not been permitted to make his own decisions. The first calamity is irreversible, although better compensation could be made. The second injustice is remediable. Although the federal authorities avow that their aim is to encourage the Indian to become a responsible citizen, they purblindly refuse to grant and foster decision-making functions without which there can be no sense of responsibility. This essentially racist approach demeans not only the Indians, but also the rest of us Canadians who allow it to persist.

A. M. Brockman,
Schefferville.

By MALCOLM REID
Globe and Mail Reporter

QUEBEC — The Dorion Report, Quebec's royal commission report on territorial policy, was badly received at the semi-annual meeting of the Indians of Quebec Association yesterday.

"In a word, fuddle-duddle," said Albert McBride, an Algonquin from Notre Dame du Nord, when asked his opinion of the report.

Chief Ronald Kirby of Caughnawaga Reserve, near Montreal, was harsher: "I didn't accept the federal white paper on Indians and I'm not accepting this report, which was written by lawyers paid by gangsters using my tax money that I pay them each year."

Andrew Belisle of Caughnawaga, president of the 3,500-member association, speaking on a motion to have the report translated from French to English and Eskimo, said: "Even if we rejected it, we should all read it. In the past we didn't have anything to say on our future because we didn't read anything that was happening . . .

"We have been asking what the white people think of the Indian and the Eskimo. Now we know what they think."

One delegate asked: "They say we're not a nation and they allow us to elect a member of Parliament. Does this mean we become a political party?"

Despite the generally negative comments, the meeting was calm, dreary even, with the complications of translation. It was simultaneous between English and French but successive for Eskimo and Montagnais. Eskimos are included in the association's definition of Indians and 25 Eskimo delegates attended along with the 80 Indians. The Montagnais are a Northeastern Quebec tribe who, unlike other Indians in Quebec, tend to speak neither English nor French.

Chief Rufus Goodstriker of the Bloods at Cardston, Alta., told the meeting that Indian unity would prompt Government to improve Indian economic standards.

The Alberta Government, he said in an interview, has helped the well-organized Bloods set up a prefabricated house factory employing 90 in collaboration with a private firm.

He stressed Indian communications—he had copies of the English-language Kaina News from Cardston—and cultural values, including non-Christian religions of nature. "What I have noticed is that some of you have lost your native culture. I feel sorry for you for this loss caused by our white brothers."

Indians from the Huron Village near Quebec, for example, despite their opposition to Quebec intervention in Indian affairs, are French-speaking and Catholic. Mr. Goodstriker, a rancher, said that he was brought up a Catholic, but he and others were returning to nature worship. He promised the assembly he would be wearing braids next time he visited them—his grey hair is just beginning to lengthen at the back.

Chief Max Gros-Louis of the Huron village said the executive of the association met with Premier Robert Bourassa at the time of its publication in early March and obtained "the promise that he would not move without consulting the association."

Indian fishing right case going to Ottawa

PENTICTON — The trial of Westbank Indian Chief Noll Deriksan, considered a test case to determine Indian fishing rights, was adjourned to June 7 to allow submission to the federal government.

Former federal justice minister Davie Fulton, who is representing Chief Deriksan, asked for the adjournment to allow him to present a brief in Ottawa on the question of Indian aboriginal rights.

Presecutor Fred Herbert told Judge Ross Collver in provincial court that the B.C. attorney-general's department had instructed him not to object to the adjournment request.

After the short hearing, Herbert said: "If the federal government went ahead it might cast a different light on the case.

Chief Deriksan was charged following an indian fish-in on Oct. 4, 1970, in which approximately 150 Indians took about 200 fish from Deep Creek in Peachland.

He is charged with catching Kokanee in Deep Creek, catching a fish by impaling it on a hook through the body instead of luring it to take the hook into its mouth as in angling and with taking game fish in non-tidal waters in a manner other than by angling.

Hydro Denies Bennett Dam Caused Downstream Damage

VANCOUVER (CP) — British Columbia Hydro denies its W. A. C. Bennett dam on the Peace River has caused any downstream damage in Alberta and claims any damage that may have occurred actually resulted from "an act of God."

The provincial Crown corporation made the points in a statement of defence filed Tuesday with the B.C. Supreme Court.

The document is a reply to a claim for damages that are alleged to have been suffered by Indian and Metis trappers and fishermen as a result of low water in the Peace-Athabasca River delta.

The statement bases its "act of God" argument on a claim that seasonal flows of the Peace from B.C. to Alberta are "variable and cyclical."

In reply to a claim that Hydro caused a nuisance—legally, unlawfully causing damage to the property of others—the Crown corporation cities its lawful authority to act under the B.C. Hydro and Power Authority Act.

The statement denies "each and every allegation of fact" contained in 19 paragraphs of the statement of claim filed in December by Vancouver lawyer Tom Berger for the Indians and Metis.

'HAVE NO RIGHT'

Hydro also says the Indians and Metis have no right to sue for damages, even if damage to muskrat breeding grounds and fishery has resulted from the dam.

The statement of defence says the property "in and around the game and fish natural resources" is vested in the Alberta and federal governments.

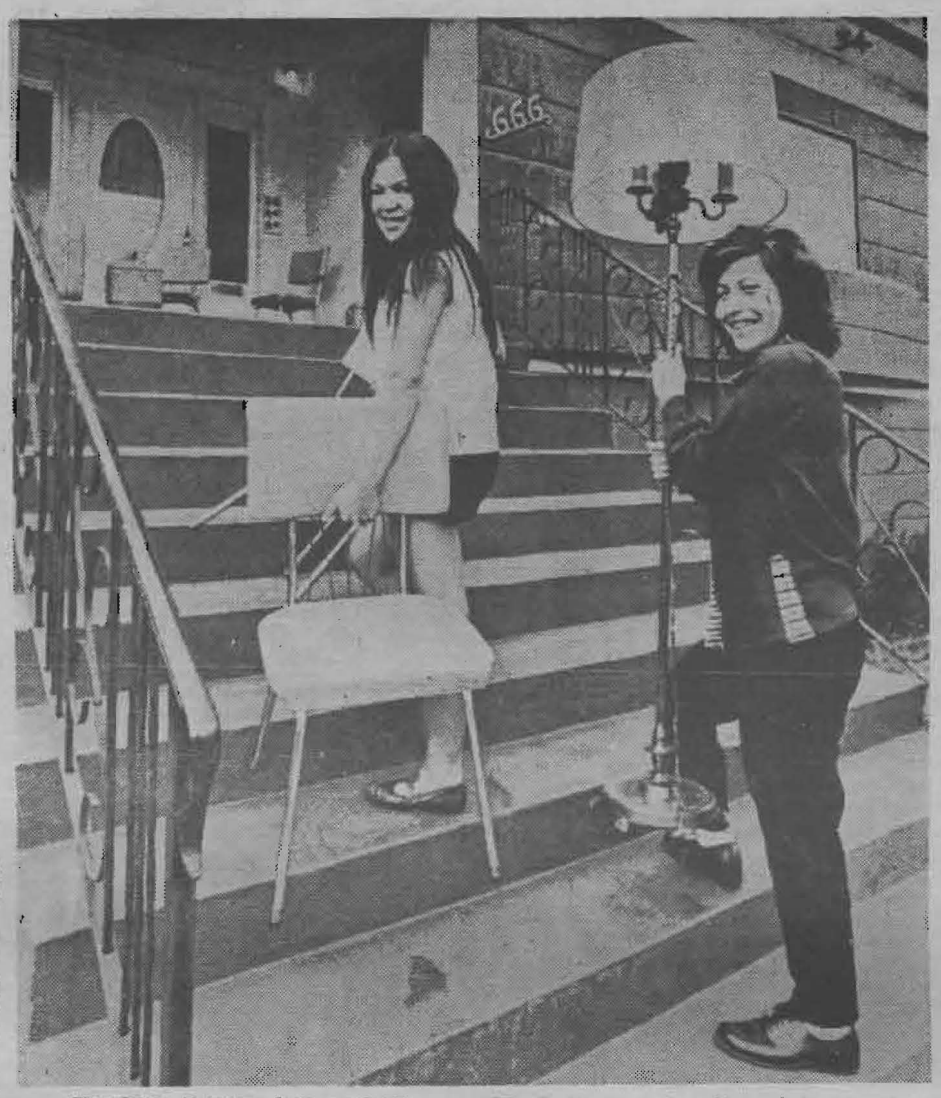
"Neither trapline registration nor fishing licences in Alberta issued by the government of Alberta or Canada or both confer on the plaintiffs any property in and to said natural resources," says the Hydro statement, signed by W. D. Mitchell solicitor for the Crown corporation.

"To the extent that the plaintiffs have no property interest in the fish and game natural resources and are not owners, riparian or otherwise, of real property in Alberta, there can be no damage or injury, intentional, negligent or by nuisance for which the plaintiffs have a cause of action.

"Accordingly, the plaintiffs have no cause of action for economic loss or diminution in livelihood.

"To the extent that the plaintiffs have no property interest in the aforesaid fish and game natural resources, but are riparian owners of real property in Alberta, this honorable court has no jurisdiction to adjudicate upon the plaintiffs' claims."

In his statement of claim, Mr. Berger said Hydro wrongfully and negligently interfered with the flow of the Peace, to the detriment of his clients. He sought unspecified damages, as well as an injunction ordering Hydro to stop interfering with the spring flood of the Peace, which he said is essential to the ecology of the delta.



Charlotte Peters, left, and Florence Hackett move furniture into Nasaika Lodge, a refuge for down and out Indian girls on Vancouver's skid road. (CP)

March 1, 1971—

Indian girls open own refuge

VANCOUVER (CP) — Hope, in the form of Nasaika Lodge, a refuge for down-and-out Indian girls, may finally throttle one of the community's most fatal diseases—skid road.

During the last year, more than 20 native girls have died on skid road.

They suffered from its deadly symptoms—malnutrition, alcohol, tuberculosis, drugs, pneumonia—all flourishing in ideal breeding grounds.

Six years ago Margaret White, herself an Indian, founded Nasaika Lodge but it was 1970 when the girls began moving into new shiny quarters in Vancouver. The house is warm, friendly, with ample kitchen and bathroom facilities and receives financial assistance from First Citizens' Fund, Vancouver Foundation and the National Housing Administration. It was through these outlets that the $50,000 home was purchased.

The lodge is a refuge, a means of escape, which accommodates 14 girls comfortably.

Mrs. White left some time ago after a dispute with the board of directors over conditions. She returned last year as a member of the board—on her terms. Those are that no age limits be set, that pregnant girls, and any girl with any problem can be admitted.

The lodge is a far cry from a bed under an alley staircase, a hard bench or a crowded all-night cafe.

And Mom, as Mrs. White is affectionately called, doesn't wait for the girls to come to her.

Every week she can be seen driving along a downtown street in her little red car—ready to pick up any Indian girl in trouble.

B.C. Indian chiefs fight government park plan

MAR - 3 1971

Canadian Press

PORT ALBERNI, B.C. — Indian chiefs on the west coast of Vancouver Island have refused to accept a federal-provincial agreement establishing a West Coast National Park because they were not consulted.

The agreement was presented to the district council of chiefs Friday by Ron Malis, acting western region director of the national historic parks branch.

But Chief Edward Watts of the Sheahaht band spurned it.

"We have broken off negotiations with them, and will not meet with the parks branch unless the minister of Indian affairs, Jean Chrétien, is present," he said.

A parks branch spokesman said yesterday there are 22 reserves within the proposed boundaries of the park.

A spokesman for Mr. Malis admitted that a clause of the agreement indicates that Indian lands would eventually be "extinguished" from the park, but states that Indians must be fully compensated in money or alternate land if any reserves are removed.

Chief Watts said the 10 tribes involved will stage a demonstration if the government proceeds with plans to have Princess Anne open the park May 4.

He said a Vancouver consulting firm is conducting an economic inventory of resources within the Indian reserves and the council of chiefs will only negotiate with the parks branch after the survey is completed, about six months from now.

March 24, 1971 Vancouver Sun

Indians celebrate 'they're still alive'

Special to The Sun

PRINCE GEORGE — The only thing that Indians have to celebrate during British Columbia's centennial year is the fact that they are still alive, an Indian leader said Tuesday.

James Stilkia, Okanagan-Kootenay district representative to the Union of B.C. Indian Chiefs, made the statement at the opening day of the UBCIC convention here.

He was speaking on a motion passed by the convention which stated the union strongly objects to a provincial government centennial book that excludes any mention of Indian history.

But the motion also stipulated the organization cannot interfere with individual bands who are participating in centennial programs.

Stilkia told delegates he couldn't see how Indians could celebrate the last 100 years — "especially with the Social Credit government trying to suppress us."

Another delegate stated his area was participating in local celebrations to show the positive aspects of Indian history and to try to improve Indian - non - Indian relations in the future.

"But we are calling it Indian Day not centennial celebrations," the delegate said.

Another delegate expressed fear that the centennial issue and Indian participation was becoming a political football. He said there were more inherent dangers threatening the Indian culture, such as Japanese-made Indian arts and crafts.

"In this respect we have been defeated, the Japanese have taken over the market — we should be proud of ourselves and our heritage, not be trying to hide ourselves," he said.

The provincial government was also challenged in a "brown paper" to implement some human and physical development programs to include Indian people.

The "brown paper," which is expected to be ratified Thursday, reflects Indian views and reactions on the federal government white paper on Indian affairs announced in June 1969.

The federal government in the white paper proposed the abolition of the Indian Act, the doing away with the department of Indian affairs and the transfer of Indian jurisdiction to the provinces.

The brown paper calls for special emphasis to be placed on the development of Indian resources.

JEAN GOODWELL

National Organization

Mrs. Jean Goodwell, the former Jean Cuthand who is well known in Prince Albert and northern Saskatchewan, was elected chairman of a steering committee to plan a national association of Indian women

It is expected the steering committee will meet in late June or early July to draft the proposed resolution and bylaws.

"Then, if it is at all possible, we would try to hold a further national conference in late fall," Mrs. Goodwell said.

Action Must Replace Indian Education Surveys

SASKATOON (CP) — Action must immediately replace surveys being made of the educational needs of Canada's Indians, Rev. Andre Renaud said Tuesday.

"Indians are literally fed up with the surveys," Father Renaud, chairman of the Indian and northern education program at the university, said during the last of the two-day Quance lecture series.

"Current piece-meal experimestation, unco - ordinated and with little followup and diffusion will never bring about the major changes that are needed."

He said classroom curricula and procedures must be developed that build on Indian cultures and identity and yet equip the next generation with understanding and skills necessary to function as a twentieth century Indian and as a Canadian.

Otherwise, Father Renaud said, this generation, which makes up close to 50 per cent of the "exploding Indian population," will still be frustrated and misunderstood when they enter the school system.

He said few educational authorities have direct professional experience with Indian children and their awareness of the cultural problems is still highly theoretical if present at all.

The lack of understanding and awareness of educational authorities is reflected in the low priority given to the financial support of the initiatives and innovations needed.

"Our own program at the University of Saskatchewan feels extremely straight - jacketed by this low priority and by the scarcity of financial resources," Father Renaud said.

He said Indian organizations, anxious to assume responsibility for educating their children, have more ideas and good intentions than manpower, as compared with standard educational structures.

"Above all . . . the major change has to be in the very attitude of the Canadian people as a whole in relaton to the descendants of the first Canadians."

He said Indians are here to stay and the sooner Canadians accept that and identify its tremendous human potential "the easier it will be for the members of the entity to move forward again."

Calgary Herald

Metis status challenged

What, exactly, is in a name?

Half-Negro and half-Indian, Calgarian David Adams threw a challenge to 500 Metis attending a conference here on the weekend.

"What do you call me? You look at me and say I'm Negro. But my mother was Indian, so I'm just as much Indian as any of you. What is a Metis anyway?" Mr. Adams asked the conference.

A member of the audience replied that a Metis is half-Indian and half-white, and therefore, Mr. Adams is not Metis.

However, other participants in the conference disagreed.

"Now just a minute, if we're going to be prejudiced against each other, we're never going to get anything done," contended a young woman.

"If he's of Indian descent, he's just as Metis as we are," emphasized another.

Mr. Adams, born in Battleford, Sask., said he speaks Cree fluently.

CHANGE SOUGHT

Stan Daniels of Edmonton, president of the Metis Association of Alberta, told the conference that "Indian blood" must be recognized.

He promised to seek a change in the MAA by-law which defines a Metis as half-Indian, half-white. Anyone who is half-Indian should be recognized as Metis, he said.

"I will personally bring it up at the next meeting to see that it is changed," Mr. Daniels said.

Then Mr. Adams left the conference, but a number of persons followed him and an animated discussion continued outside the meeting room.

THE GLOBE AND MAIL, APRIL 14, 1971

'Force them to help themselves'

Will white backlash against Indians spread?

By RUDY PLATIEL
Globe and Mail Reporter

YELLOWKNIFE — "Keep up the good work, Stu," the man in the mackinaw shouted with a wave as he crossed the street in front of the Yellowknife Inn.

"You see? That is the kind of response I've been getting ever since I started this," Stuart Demelt said after waving back.

What Mr. Demelt, a 49-year-old Yellowknife city works foreman, has started is a white power movement called White Power North of Sixty.

And here in the still-frozen and sparsely populated Northwest Territories, the land of the Government slogan We Are All Northerners, the white power movement appears to be turning into a focal point for a white backlash against Indians and against Government policy toward Indians.

The stated objective of the group is "to end discrimination against the white minority in the North and to force the Indians to pay their own way as whites do."

The Indian Brotherhood of the Northwest Territories, which the white power group appears to oppose, has refused to respond or comment publicly. But to many of the brotherhood's officials and supporters, the white power movement is a public manifestation of the white racism they have long argued has existed in the North, despite the We Are All Northerners slogan.

Jack Sigvaldason, editor of the weekly News of the North, said the white power group is a satire—"but a very serious one"—on Government policy and the brotherhood.

A CBC newsman in Yellowknife suggests that the white power movement is just a product of the winter-weariness that northerners call "Arctic hysteria" and that the movement will fade away with the winter snow.

The public response—including calls to an open-line radio show—raises a serious question:

Is the movement the beginning of a white backlash that will spread to other parts of the country?

Certainly many of the attitudes and complaints suddenly being expressed are those that can be found among many other white Canadians across the country—but which are rarely voiced for publication.

Mr. Sigvaldason, who broke the story of the white power group, said he sat on the story for two weeks to check it out before publishing it.

There are a significant number of persons supporting Mr. Demelt, he said, including several prominent businessmen who may eventually stand publicly with the white power group. There is even sympathy among some territorial Government officials for the white power group, Mr. Sigvaldason said.

Mr. Demelt said the success of his movement will depend on "how many stand up to be counted when it comes time to put names on paper." He said he has had about 30 people telephone him at home, saying that they were behind him and about 100 persons that he has met in public places who have stopped to congratulate him.

James Washie

However, he said he was going to restrict the organizing committee to "about a dozen persons that I'm certain of for the core of the group.

"I don't want any radicals and I don't want to start a I-hate-the-Indian movement. Our objective is to come up with good, solid, basic ideas so we can work our way out of this and force them (the Indians) to help themselves." He plans to seek a $100,000 grant from the territorial Government.

Mr. Demelt, who wears calf-high Indian moccasins during winter, the footwear he adopted during his 20 years as a trapper, said he was discriminated against during his years as a trapper because game preserves were set up for Indians who could still trap in the territory used by white trappers.

Born in the Peace River country of British Columbia, Mr. Demelt had only three years of schooling before his parents took him at the age of 9 to Hay River on Great Slave Lake. He began trapping at the age of 12 with his father, and began on his own at 16. When he was 32 he gave up trapping and moved to Yellowknife because he wanted his children to have an education. He now owns three houses in Yellowknife.

Most of the Indian children he grew up with had a better chance than he did, he said.

"There is no reason in the world why they couldn't have done as well or better than white men—not that I'm any shining example," he said.

But later, when claiming to have hired 100 to 150 Indians as a foreman and not having got one good one, he said:

"But at the same time there are good ones and one of them is working for Northern Canada Power . . . but he'll never get the promotion that he would if he was a white man. There are at least half a dozen others in town the same.

"I feel strongly about this too. They're not getting their just credit—the fact that they are an Indian. They are a real minority among the Indians and I don't think they are getting a fair deal. They are not getting the promotion for the work they are putting out. If they were white, they would get more promotion. That's what I said in my letter, that they have to work twice as hard to get the same credit as white people do."

Mr. Demelt, who said "I'm not against Indians that much," complained that the majority of those abusing welfare were Indians, although "there is a hell of a lot of abuse of it by whites."

The white power movement grew out of the response to a letter to the editor from Mr. Demelt that was published in News of the North.

"What prompted me to write the letter was when I looked at my income tax—T4 slip—and I had paid $2,600 and some odd in income tax last year. Then the territorial Government announced that they had donated $49,000 to the Indian brotherhood to carry them over temporarily with the promise of more aid.

"So I looked at my T4 slip and any time you want to go down in the lobby of the Yellowknife Inn you can see a dozen drunken Indians—these are young guys, strong and healthy, and there isn't one that has worked a full year since he was born . . .".

"My basic program right now is to force the Indians back on the trap lines before they get welfare if they can't find jobs. Maybe they won't make a fortune but there is a real good living to be made and I can prove this.

YELLOWKNIFE — The emergence of a white power movement here seems to be shattering some of the officially fostered image of the Northwest Territories as a place where natives and non-natives live harmoniously with no discrimination.

Certainly, there is not the one-the-street discrimination and hostility that can be found in some Canadian communities, but the public reaction generated by the white power group indicates a brooding antagonism that has existed for some time between some segments of the white and native populations.

Indian leaders contend that the talk of equality by the Government is only empty words and window dressing to hide the fact that it is the minority whites who hold most of the good jobs and key influential positions, both in business and in government.

James Washie, president of the Indian Brotherhood of the Northwest Territories, said it is the whites who are the key decision and policy makers for a population, the majority of which is native.

Jack Sigvaldason, editor of the weekly News of the North, said that Ottawa has forced the territorial Government into programs based on race—something the territorial council has always opposed.

Indian leaders say that it is clear that the native people are the ones benefitting the least from development of the territories and that it is only logical that there should be special programs to correct this.

For an outsider trying to assess the reasoning of both sides it is easy to become lost in assertions and contradictory statements.

"If an Indian wants to hunt for caribou for meat for his family, he just has to get on the phone to the commissioner (of the territories) to get a plane (from the game department) to fly him in to hunt and fly the meat out—at no cost." Mr. Sigvaldason said.

Paul Kwaterowsky of the territories game department said that this is not ture. He said the request must come from the settlement council, that it is only considered at certain times during the year and that only those Indians who are on welfare and have absolutely no hope of work are allowed to go.

He said that 50 per cent of the cost is paid by the welfare branch and the flight is arranged so that the total cost comes to about 15 cents a pound for the meat—compared to the alternative of providing beef from stores at 70 cents a pound.

The program is in harmony with game management he said, because it enables the department to gain some control over the herds in remote areas which would probably increase in population beyond the available food supply.

In addition all byproducts such as skins and hoofs are used for clothing and crafts with dried skins being shipped to settlements where caribou are scarce, enabling Indians to make clothing. The result is that the herds are utilized more intensely than if the Indians went out by themselves only to areas they could reach, Mr. Kwaterowsky said.

Mr. Sigvaldason said he had considerable respect for James Washie, president of the Indian brotherhood since January of this year. He said he felt that if Mr. Washie had been president during the previous two years, some of the white backlash might not have developed.

Mr. Washie refused to comment on the white power movement.

One of the main indicators of public response has been an open-line radio show on the CBC's Yellowknife radio station.

Reaction came after Mr. Demelt—who delivered a written demand to the station that the white power group be given equal time—was interviewed on a news broadcast.

Stuart Demelt

One woman telephoned to congratulate Mr. Demelt "for sticking up for the white man for a change on this government handout and discrimination bit."

A man who said he was from Cape Breton and "has never met an Indian he didn't like" said they were more to be pitied than scorned.

"They let themselves down at times—you have to boss them. You have to look after them—treat them like about a 12-year-old kid. You hve to be right on the ball and keep them on the ball—and if you do, they appreciate it.

"They're find. You know, they have a sense of humor. I've taken them out in the bush and everything and tied them up, and scared them and as long as you can keep them happy, they'll work their heads off," the caller said.

Another male caller said he agreed with Mr. Demelt because he had given a young Indian a job in a mine through Canada Manpower. The Grade 12 student started at $550 a month and would have worked up to $700 if he proved himself in an easy job but he left after a week.

"I don't think they want to work."

Asked by the program moderator if any reason was given, the caller said the mine management said something about the boy being homesick.

"But I can't see how a fellow can get homesick in a place where there are about 80 or 90 men," the caller said.

A woman caller said: "I think it is very interesting that the gentleman (Mr. Demelt) prefaced his remarks by saying 'I have nothing against Indians, but . . . '—which is the classic racist attitude.

"I have never seen any Indians getting wealthy from Government handouts. He's right that handouts do come from the purse of the taxpayer but my taxes are also making handouts for Government in the way of subsidies to business, in the way of subsidies to farmers who aren't growing wheat. Let's face it, the whole country works on some kind of subsidization.

"But as soon as you nail it down and say this one person is being subsidized, all of a sudden people get their backs up.

"I think that the fact that a man can go on CBC and make statements like that against a whole race of people is pretty darn sickening.

"Maybe some people are with him but there are a heck of a lot of people who are not. I for one am not—and good luck to Jim Washie and his group—and I can see now what they have to fight against."

A policy on Indians that guards rights

By RUDY PLATIEL

FEDERAL INDIAN policy is firmly on a track of consultation and negotiation between Indians and the Government in evolving a future status for native people in Canada.

But at least one crucial area of difference remains. Both Government and Indian leaders appear to be still entrenched in opposition over the question of aboriginal rights.

In a lecture at Queen's University recently, Indian Affairs and Northern Development Minister Jean Chretien emphasized that his 1969 proposed Indian policy is dead.

Decide at meetings

"The Government does not intend to force progress along the directions set out in the policy proposals of June, 1969. The future direction will be that which emerges in meetings betweeen the Government and Indian representatives and people," he said in a lecture sponsored by the Dunning Trust Lectures Committee.

Later in the speech, he referred to "the now defunct policy proposals."

But in answering questions afterward and in a news conference the next day, Mr. Chretien made it clear that the Government has not changed its mind about recognition of aboriginal rights and Indian proposals that the treaties be renegotiated.

Indian leaders have argued that some of the treaties should be renegotiated because their ancestors were in an unequal bargaining position and, in some cases, promises were made which the Indian leaders failed to realize at the time were not written into the treaties.

Indians also say that the Government should negotiate a settlement with those Indian bands whose land was taken from them without treaties. Indians must have aboriginal rights, their leaders argue, otherwise there would not have been a basis for negotiating any treaties with Indians in the first place.

Mr. Chretien said flatly that the Government will not renegotiate any treaties. It would become, he said, a never-ending process.

"What will be the situation in 100 years where the Indians of the day will say that the people who dealt with Chretien were crazy to make that kind of deal? We are smarter than that," he said.

"That will never finish. So we say we will respect the treaties and uphold the treaty rights so they can share in the advantages and responsibilities of the Canadian society."

Mr. Chretien said that in some cases Indians have received much more than what was in the treaties. Most of the treaties, he said, called for a teacher and school for a reserve but today the Government pays for the education of an Indian student right through university graduation.

On the question of aboriginal rights, Mr. Chretien said of the Alaska settlement of aboriginal rights with its native people: "I don't want to be hypocritical but I think that there is a trap in that. The Americans say, 'Okay we will give you $1-billion. But from there on you pay for your schools, you pay for your health services, you pay for your housing'."

Mr. Chretien said that many of these services are already provided by the federal Government, whose aim is to bring the native people into social and economic integration with Canadian society.

"It is all very good to say we gave you $1-billion and now you are on your own. But if they are not integrated socially and economically with the society, you have not achieved a very satisfactory solution," he said.

Mr. Chretien said that in the North he intends native people and northerners to benefit first from development of the North. But he acknowledged that a major factor in Government-Indian dealings is a deep-seated sense of grievance in the Indian community.

"This is often expressed in discussions about treaties and claims but it is often behind other statements, too. Although there has been good reason for this, it is also possible that a lack of trust is a deep-seated cultural trait dating from pre-Columbian society.

"It has been fed and nourished by the indifference of Canadians to legitimate complaints about loss of rights, of indifference and some neglect of treaty commitments. Far too many of the complaints are justified but we must not on that account lose sight of the fact that many are not."

The remedy of grievance is important in social change, he said. "It is a commonplace that an aggrieved people cannot function effectively in working out their own destiny. The Indian grievances are legion. Their remedy is a prerequisite for improving their social lot.

Depends on Indians

"It is useless to suggest that when social conditions have improved, the grievances will fall away. As long as the grievance persists, the Indian people will not be fully able to come to grips with the problems and will not be able to help themselves to the fullest extent. Unless they do, the problems will remain; for no one but the Indian people can find solutions to many of them."

Mr. Chretien said the main thrust of Government Indian policy now is to train and assist Indian bands to take over administration and decision-making of their own affairs. Today 78 per cent of the Indian people are members of bands which administer one or more programs previously administered by Indian Affairs, he said.

The minister said that in the future Indian people are going to police their own leaders.

"It puts matters firmly in the Indian hands and means that individual Indian people are going to have to make certain that their leaders speak truly for them. The Government has no intention of becoming involved in the mechanics of the (Indian) associations.

Chretien (left) with Harold Sault, an Ojibway, when he met Union of Ontario Indians.

Must find own means

"When Indian people are dissatisfied with their leaders, they will have to set them aside. When they agree, they must find their own means of expressing themselves.

"We turn some pretty large sums of money over to the associations and I have been told that we are creating a parallel bureaucracy in the Indian community. I don't believe we are. In any event, Indian leaders are going to have to be policed by the Indian people for I would have to be very hard pressed before I would interfere."

Mr. Chretien emphasized in his lecture that a restored Indian culture was essential to the social and economic integration of Indians in the dominant society.

"Where the Indian culture is strong, the people are happier and they thrive more in their daily lives. Where the culture is strong the people are able to make an adaptation to the economic world. Where the culture is weak, the people do not adapt to the new world, nor are they part of the old one. They live in a cultural vacuum—a cultural disaster area."

But in the revival of their culture, many Indian leaders see treaty and aboriginal rights as a vital link—an area in which both the Government and Indian leaders are still far apart.

However, any possible confrontation on this issue appears to be some distance in the future. The Government is financing an independent study of Indian rights and treaties by an Indian committee. An interim report is not expected until 1972.

In his speech, Mr. Chretien touched on a theory which appears to play a key role in the current policy and attitude of the federal Government. It is that as a result of the attempt to protect Indians, the paternalism that developed among civil servants effectively isolated Indians and protected them from forces which would normally have brought about adaptation through compromise.

Isolation a factor

"Many of the Indian people's difficulties stem from isolation; physical and spiritual. They are problems of a threatened culture which has not been allowed to interact and has therefore not been in a position to make its own adjustments, but has had adjustments thrust upon it. It has not been able to mesh with the dominant forces around it," he said.

It would appear that the federal Government is gambling that as the Indians begin to gain confidence and independence with the takeover of their own affairs, and the economy of reserves is boosted with economic development, the importance of treaty and aboriginal rights will diminish in the minds of the Indian people by the time serious negotiations on this begin.

Chretien says Maori example for Indians

APRIL 16, 1971

OTTAWA (CP) Indian Affairs Minister Jean Chretien believes that Canadian Indians can learn a lot from the way that the Maori people have fitted into New Zealand society and yet retained their cultural identity.

Not only have the Maoris kept their own language, customs and traditions, they have had a cultural influence on the New Zealand whites, the minister said in an interview yesterday.

He returned this week from a 10-day visit to New Zealand and Australia. He was accompanied by a group of MPs and George Manuel, president of the National Indian Brotherhood.

The main thrust of Mr Chretien's proposed new policy for Indians is to have them become full-fledged citizens of their provinces, thus doing away with special federal programs for Indians alone.

He found that the Maoris "take full advantage of their citizenship, share responsibility . . and do not live in special areas."

He also found that they were becoming more aware of their political power. They are considering a change in the political system now whereby they elect four members to the Australian Parlia-

Chretien trip

Sir: In reference to the item on March 18, 1971, concerning Jean Chretien's proposed trip to Australia and New Zealand "to see first hand the programs these countries have for their original people."

I pray that he does not return from these fabulous travels of knowledge seeking more oppressive programs for us, the originals of this country.

I think it would be much cheaper, and certainly more knowledgeable to travel among the Canadian Indians and really get to know us, than haggling with a bunch of MPs and their wives over a seat on a plane.

All of this reminds me of a joke about the principal of an Indian school. After many years of principaling he decided to take a course in principaling an Indian school.

LOTTIE (LIL) NICHOLAS
Muncey LONDON FREE PRESS

Study to probe urbans

March 5, 1971—

TORONTO (CP) — Indian researchers conducting what they describe as Canada's first major study of Indians in an urban environment are finding it difficult to locate the estimated 15,000 Indians living in Toronto.

Harvey McCue, 26, who is directing the project, says that until the Indians know it is not just another "white" study to amass more statistics about Indians, his group likely will continue to run into difficulties.

Mr. McCue, an Ojibwa from Georgina Island reserve and director of the Indian studies branch of Trent University, says: "This is a study by native people for native people and it won't just gather dust when it's completed."

The study, being conducted under auspices of the Union of Ontario Indians, is being financed by two grants of $20,000 from Central Mortgage and Housing Corporation and the Indian branch of the department of citizenship.

Mr. McCue said in an interview this week that despite the difficulty in locating all the Indians, those living here seem to cause "unlimited frustrations" to white-oriented social agencies.

"To our surprise, these people don't come to the city to stay. They are best described as semi-transient, here to visit for periods sometimes up to six months," he said. "Certainly most are not here to work."

"City living and its ways are foreign to them. It's not unusual to find one worker supporting several families all living under one roof. And schooling for their children is often hit and miss."

Mr. McCue says although many of the semi-transient Indians are living in close proximity to the white community and accept some white standards, their value system remains their own and "the white value system is not adopted."

Changes in law enforcement also are necessary, he said. Although the courts and police have been co-operative so far, they must learn to understand Indian values and the Indian sense of justice if native people are to get justice.

THE GLOBE AND MAIL, MARCH 16, 1971

'Store-front' lawyers should visit reserves, Borovoy tells seminar

Alan Borovoy, general counsel of the Canadian Civil Liberties Association, suggested yesterday that the store-front lawyer concept be brought to Indian reserves in Canada.

He told an Indian seminar sponsored by the Ontario Medical Wives Association that in remote reserves in Northern Ontario the legal rights of large numbers of Indians are not being met.

In many cases, Indians don't even ask about things within their rights because they often are unaware of what their rights are or to what they are entitled. Government agencies cannot be relied on, he said, because it often involves a conflict of interest on their part.

Mr. Borovoy proposed a mobile legal clinic—a lawyer travelling from reserve to reserve in a trailer.

An investigation in one area resulted in Indian workers collecting more than $5,000 in benefits that should have been paid to them under provincial law, but weren't.

In the Kenora area, he said, an elderly Indian woman was paid more than $500 in back pension benefits she probably would not have received except for an accidental discovery by a group examining rights of Indians on a reserve.

In another reserve, Indian workers were being paid 50 cents a yard for laying gravel on roads on their reserve while the going rate for the area paid by the Ontario Department of Highways was $1.50 a yard. When investigators approached the contractor, the rate was immediately raised to $1 a yard and some time later to $1.25 with a commitment to raise it to $1.50.

A mobile legal clinic would have to be subsidized, and changes would have to be made to allow these lawyers to advertise so that Indians would be aware of what is available to them.

James Karswick, a Toronto lawyer who is counsel for the Union of Ontario Indians, said that there are cases where even when Indians have been aware of their rights; the white community has "banded together in placing obstacles to Indians trying to enforce their rights."

'It's HIM again.'

MAR - 3 1971

Should auld acquaintance?

Ontario's Indian peoples can be forgiven their quivers of unease as they gaze over the ranks of Premier William Davis' new Cabinet. For ensconced in the role of Provincial Secretary, the man responsible for ministering to the Indians' peculiar needs, is none other than John Yaremko.

Mr. Davis to their dismay has selected the only member of the Legislature who has proven to everyone's satisfaction that he is incapable of handling Indian affairs in this province.

It was Mr. Yaremko, during his time as Minister of Social and Family Services in 1969, who brought on a minor Government crisis and himself to the brink of resignation specifically because of the Indian policies (or, more correctly, the lack of them) of his department.

Almost all of the staff of the Indian Community Development Branch resigned in May of 1969 in protest against what they described as Mr. Yaremko's failure to come up with any effort to meet Indian problems. The mass resignations in turn sparked a furor in the Legislature and eventually forced then Premier John Robarts to remove the Indians from Mr. Yaremko's jurisdiction and hand them to the Provincial Secretary.

Throughout the brouhaha at Queen's Park Mr. Yaremko's evasiveness—even on the matter of the resignations—did little to convince even neutral observers that he was in command of the situation.

There were six-months or year-long periods during his stewardship when such organizations as the Interdepartmental Committee on Indian Affairs and the federal-provincial committee on Indian affairs didn't even bother to meet. For three years running, his department failed to spend the meagre sums Ontario had allocated for Indian development services. In 1968-69, it spent $400,000 of an appropriated $1.428-million; in 1967 68, $957,000 of $1.269-million; in 1966-67 $100,000 of $741,000.

Residents of Ontario, like Canadians in general, have long realized that they have very little to be proud of in their four centuries of dealings with the Indian peoples. The department in charge of those dealings is still not away and running with good programs, good people and good rapport with its clients.

A figurehead minister won't be equal to the job at hand. Perhaps Mr. Davis is convinced that under a new Prime Minister Mr. Yaremko will be able to demonstrate that he is more than a figurehead, that Mr. Yaremko will be able to redeem himself not only among the Indians, but among people earnestly involved in Indian affairs. He should not expect, however, to be given too much time to show that his confidence has not been misplaced.

TOWNSHIP OF CHINGUACOUSY

requires an

INDIAN CHIEF

to participate in the

150th ANNIVERSARY CELEBRATIONS

- Knowledge of Indian History, Folklore & Crafts an asset.
- Should have own regalia.
- Mostly weekend work.
- With own transportation a perfect position for Outgoing Personality.

INTERESTED? WRITE

Mr. Jim Merrick
SESQUICENTENNIAL CO-ORDINATOR
TOWNSHIP OF CHINGUACOUSY
70 Bramalea Rd.
Bramalea, Ontario

Mr. Trudeau chats with Norman Jacobs.

Indian is promised action on dispute

BRANTFORD — Prime Minister Trudeau promised a Six Nations Indian yesterday he will investigate why a parliamentary committee has never discussed political problems on the Six Nations Reserve.

The prime minister was confronted just as he was about to board a helicopter to Welland by 27-year-old Norman Jacobs of RR 2, Ohsweken, a supporter of the Six Nations Iroquois Confederacy.

Mr. Jacobs, the only protester Mr. Trudeau met during a three-hour visit to Brantford, wanted to know what action was being taken by the federal government following a warriors' uprising on the reserve last summer.

A GROUP of warriors seized the reserve's council chambers to protest the closing of the 140-year-old Mohawk Institute and repeated the act later in defiance of a supreme court injunction.

The confederacy claims it is the reserve's legal governing body, not the elected council recognized by the federal government.

Parliament voted to turn the matter over to its standing committee on Indian affairs and nothing has been heard since.

"WE TRY to do what the people ask us. That's democracy," Mr. Trudeau said, adding that the Indians can express their thoughts by voting.

Mr. Jacobs said confederacy supporters would recognize the federal government by voting and are unwilling to do so. "We have our own government," he said.

Globe & Mail

APR 2 0 1971

Indian woman wants dual rights status, judge in case says

Jeannette Lavell broke into tears yesterday after telling Judge B. W. Grossberg she objects to losing her Indian status and with it the right to take her 7-month-old son, Nimke, back to the Manitoulin Island reserve where her ancestors have lived since the War of 1812.

Mrs. Lavell, a 28-year-old Ojibwa, is challenging the removal of her name from the list of the Wikwemikong band because of her marriage to a non-Indian, 26-year-old David Lavell of Rusholme Road, who is studying photography at Ryerson Polytechnical Institute.

Clayton Ruby, counsel for Mrs. Lavell, submitted that the Indian Act contravenes the Canadian Bill of Rights and discriminates because it enables a man to retain his status as an Indian if he marries a non-Indian, but a woman has no such right.

The case represents the first challenge to the Indian Act since the Bill of Rights was passed in 1960. Appeals against decisions of the registrar have been launched previously but they usually involved questions of paternity.

Mrs. Lavell testified that she returns to the reserve as often as she can, and that all her relatives are there.

"I don't decide how I fall in love," she said. "If I lived common-law, there would be no trouble. Legally, I can't ever return to my home.

"You want the rights of a Canadian woman and the rights of an Indian woman," Judge Grossberg said. "You now have the status of a Canadian married woman that every Canadian married woman has. All writers stress the fact that there should be a gradual integration, but everyone stresses you shouldn't lose your heritage."

Judge Grossberg said it appeared to him that Mrs. Lavell wants it both ways—the status of a married woman and the benefits of being a member of the reserve.

APRIL 14, 1971

THE GLOBE AND MAIL 37

'No court jester' Township ad 'stereotype' criticized

Chinguacousy township's advertisement for an Indian chief to take part in the 150th anniversary celebrations of the township has drawn an angry response from some Indians and interested inquiries from others.

Indians feel the ad in The Globe and Mail is a perpetration of the stereotyping of Indians by treating their leaders as a type of court jester to be trotted out on special occasions.

Fred Plain, president of the Union of Ontario Indians, said their initial reaction on reading the ad was one of amusement, but this turned to annoyance.

Mr. Plain said it appears to be an attempt to portray to the Canadian public the stereotyped image of Indians that the union has been working to overcome.

George Manuel, president of the National Indian Brotherhood in Ottawa, said: "I simply despite this kind of outlook toward Indian people. I think the township that is making this request is looking at Indian people in a very negative way."

Dave Monture, a Cayuga Indian and editor of Indian News, a publication of the Department of Indian Affairs, said in Ottawa: "This sort of shows the white small-l liberal attitudes that makes me think of starting a super-hot rent-your-own-Indian agency. I got a poster already made up that says: 'Get yourself a real live status Indian complete with band number—good for speaking to white liberal church groups and boy scout troops.'

"Maybe I'm being unfair, but you get this way after going around talking to white liberals. I suppose it is better than hostility or indifference which we've had for 100 years but I still wouldn't want my chief taking part in this."

Jim Merrick, co-ordinator of the township celebrations, said: "It was purely recognizing the fact that the Indian people were the original descendants in this area and just a form of honoring them. We didn't intend to offend anyone."

He said he has had inquiries from several chiefs who were not offended by the advertisement.

Yaremko post 'giant leap backwards'

MAR - 3 1971

Canadian Press

TORONTO — Fred Plain, president of the Union of Ontario Indians, yesterday called the appointment of John Yaremko as provincial secretary of Indian affairs "a giant leap backwards."

Mr. Plain said he was "shocked and surprised" at Premier William Davis' decision to appoint Mr. Yaremko to Indian affairs.

"You can be certain there will be strong reaction against this appointment," he said. "I will do everything in my power to convince the Indian people not to support the Conservative party if Mr. Yaremko continues to handle provincial Indian affairs."

Laws On Fishing, Hunting Not For Indians

Michigan Supreme Court Bows To U.S. Treaty

Special to The New York Times

LANSING, Mich., April 17—A broad grant of fishing rights to Michigan Indians by the state's highest court has raised many questions. How they are answered may influence tribal practices and state conservation policies in scattered places across the nation.

"Without a doubt, this will set a precedent for other tribal groups throughout the United States," said John Winchester, a Potawatomi, who is director of American Indian programs at Michigan State University's Center for Urban Affairs.

Mr. Winchester referred to a Michigan Supreme Court decision upholding the supremacy of rights reserved to Indians in treaties with the United States Government over conflicting state fish and game laws and regulations.

The court, in a unanimous ruling, upset the 1965 conviction of William Jondreau, a L'Anse Chippewa, who was caught with four lake trout taken from nearby Lake Superior in violation of Michigan law.

In its ruling, the court repudiated a 41-year-old pronouncement in another case. The earlier case affirmed the conviction of two Chippewas who had violated state law. That court held that the two, as United States citizens, were bound by all state laws, treaties notwithstanding.

Unanswered Questions

Left in doubt by the new ruling were such questions as: does anyone with one-fourth Indian blood — the standard used by the United States Census—qualify, or is this a matter for tribal determination? May the treaty right be exploited for commercial gain? May a non-Indian lawfully purchase a catch he is forbidden to take himself?

The Michigan court quoted approvingly a 1953 Idaho case upholding dismissal of charges against some Nez Perce Indians for killing deer out of season on national forest lands, and, to a degree, a 1968 case in the State of Washington involving the Puyallup tribe.

The Michigan court observed that the United States Supreme Court, in the case arising in the State of Washington, had held that the state could impose regulations "reasonably necessary for the conservation of fish."

"In an age of growing awareness of the need to preserve and protect our environment, this is an important consideration," Associate Justice John B. Swainson wrote in behalf of the Michigan court.

"However, the Chippewa Indian Treaty of 1854 does provide a safeguard. Under Article 11, the President may issue an order limiting or extinguishing the hunting and fishing rights of the Indians.

Trout Making Comeback

"The four fish involved in this case will not upset the ecological balance. However, if in the future the number of fish being taken does constitute such a threat, we are convinced that the President would take appropriate action."

Trout, probably the most savory of Great Lakes fish, were all but wiped out by an invasion of the sea lamprey, an eel-like parasite, in the nineteen-forties and nineteen-fifties, and are starting to make a slow comeback after a long, costly federally supported lamprey eradication program.

Taking lake trout commercially, except as an incident to netting other species of fish, is prohibited, although sport fishing is permitted in season.

An estimated 1,200 Indians, most of them impoverished Chippewas and Potawatomis, live on Michigan's four major reservations. About 25,000 or 30,000 others living in rural and city settings could qualify as part of the state's Indian population by some tribal standards.

Albert Le Blanc, past chairman of the Chippewa band on the Bay Mills Reservation, hailed the decision as a landmark in the long struggle of Indians everywhere to gain increased recognition of treaty rights.

Big Impact Expected

Only 42 families still live on the Bay Mills Reservation. Mr. Le Blanc said that half of them received state welfare checks.

"The court opinion will have a tremendous impact on the economy of the Indian people," he said. "Our people will be able to start commercial fishing and raise their hands up and regain their dignity."

But state fish and game authorities were preparing a list of questions for interpretation by Attorney General Frank J. Kelley.

"This situation is incredibly complex," a spokesman for the State Department of Natural Resources said. "We may not know how far it reaches until a clarifying opinion is issued."

Other sources said that there were more than 80 treaties.

The 12-page opinion cited the 41-year-old Michigan case involving Chosa and Attikons, members of the L'Anse band of Chippewa Indians, who were convicted for violating fish and game laws.

The State Supreme Court at the time affirmed that conviction, holding that "The treaties evidently established a servitude of the right to hunt and fish on the ceded land in favor of the Indians and against the exclusive dominion of private ownership, but they provided no immunity from operation of game laws. . ."

"My interpretation of the decision is that by treaty rights, Indians can hunt and fish any place, at any time without limits," said William LeBlanc, chairman of the state Commission on Indian Affairs.

The decision, written by new Justice John B. Swainson, upsets Michigan Supreme Court precedent going back to 1930, that a state has police powers and certain sovereign rights over wildlife.

Swainson cited a new trend in federal court decisions which are favorable to Indians under old treaties, and quoted one decision which said in part, "The language used in treaties with the Indians should never be construed to their prejudice . . . How the words of the treaty were understood by this unlettered people, rather than their critical meaning should form the rule of construction."

—United Press International Telephoto

CHARGES of hunting deer without a license were dropped against Col. Willard Buch, full-blooded Pottawatomie Indian in Allegan, Mich. Bush claimed that Indians are not required to obtain licenses under Indian treaties with the United States.

-THE LONDON FREE PRESS, April 17, 1971

IN ONTARIO

Indians protest hunter's 1-day sentence; Lawyer says Bill of Rights violate by denying treaty terms

FEB. 18, 1971

By RUDY PLATIEL
Globe and Mail Reporter

SARNIA — With a teepee erected in the county jail parking lot and drummers and dancers to create the atmosphere, 20 Indians from Southwestern Ontario tribes today protested the one-day sentence of Dale Joseph Sands, 21, of Walpole Island.

Sands was found guilty of hunting migratory game birds Dec. 8 on an Indian reserve with a shotgun capable of holding more than three shells.

Sands was charged after an RCMP constable found him acting as a guide for two U.S. hunters. The Americans' guns had plugs in them but Sands' gun didn't. The plugs are to prevent loading more than three shells.

Indians argue the royal proclamation of 1763 and most treaties guaranteed them unrestricted hunting privileges on their reserves.

Judge Alan Fowler, who tried the case, said in his judgment there is no specific treaty dealing with hunting rights on Walpole Island.

He also said the royal proclamation contains the wording "for the present and until our further pleasure be known."

This shows the proclamation didn't grant an absolute right for all time, he said.

Sands appeared at the county jail today to serve the sentence. He was escorted into the jail by the arresting RCMP officer. He was detained about 20 minutes and released. The demonstration broke up shortly after he was released.

He said after his release that jail officials went through the process of admitting him to jail and then released him.

His father, Joseph Sands Sr. said they have taken the matter out of the courts in an attempt to have the government do something about it.

He said their member of Parliament could do nothing as long as the case was in the courts. An appeal had previously been considered, he said. Sands Sr. said the basic issue was the Indians' right to hunt and fish on their own land.

He said the people were prepared to stay the full 24 hours if his son had been detained the full length of his sentence.

A similar demonstration took place at the provincial court during the trial.

—CP

Joseph Sands Jr.

He said that this contravened the Bill of Rights which says that no citizen shall be deprived of his rights without the due process of law.

Judge Fowler asked if it was not true that Parliament could do anything it wanted regardless of moral or other rights.

Mr. Cory replied that he was not questioning Parliament's supremacy but said that his position was that these rights had been taken away without the due process of law or compensation.

He noted that the Supreme Court of Canada has already ruled against the Indians in a court case involving the Migratory Birds Convention Act but said that the argument about the Bill of Rights has not been presented before.

Mr. Garrett said that the Bill of Rights' clause was cited in other cases such as the Drybones case where an Indian was charged under special legislation which applied only to Indians.

There is nothing discriminatory in the Migratory Birds Convention Act because it applies to everyone, he said.

Mr. Garrett said that if Indians were granted the right to hunt by the Royal Proclamation or their treaties, they did not get the right to hunt in any particular manner.

He said that Indians may have a right to sue for damages because of the Migratory Birds Convention Act but he said that its passage did not contravene the Bill of Rights.

After court yesterday, Chief Donald Isaac of Walpole Island said Indians throughout the provinces are prepared to use their guns in the same way and go to jail.

"However, we won't do anything until we hear about the appeal and get advice from our legal consultants," he said.

Before and after the case was heard, more than 100 Indians in native costumes of buckskin coats paraded in front of the court building in snow and slush.

They carried signs criticizing the federal government and the Migratory Birds Act.

MARCH 18, 1971

Indians Acquitted

STURGEON FALLS, Ont. (CP) — A provincial judge Wednesday acquitted five Indians on charges of illegally selling pickerel taken without a commercial licence, citing a 120-year-old treaty permitting them to hunt and fish on unoccupied Crown land.

Nipissing Judge James Lunney had convicted Clifford Peer of Hamilton earlier this month of purchasing fish from the Ojibway reserve at Garden Village on Lake Nipissing. Peer was fined $1,000.

A third trial in the case, on charges against Finlay Fish Ltd. of Hamilton, has yet to be held. The company is charged with the purchase of fish taken illegally from Ontario waters.

Crown attorney John Inch said following the acquittal that he was launching an immediate appeal.

BOOKS

WISE WOLF

The excellence of life in nature is gently praised in the four small volumes of "Good Medicine.' They contain the reflections on the Good Medicine that guides the lives of Adolf Hungry Wolf, Carol, and the two children, SunChild and WolfChild who live at the edge of the wilderness in British Columbia. The family has sought a positive spiritual life by living in nature and tapping the spiritualism found there. They tell of the ways of the native Americans, in hopes that it will help others in their search for spiritual happiness.

They recommend an end to the selling of labor to profit seeking bosses in order to obtain the necessities of life that other people in turn have created by selling their time. On very little money it is possible to provide for yourself: some land, a garden, clothes, companions, wild foods, and entertainment and enlightment from the Great Spirit in the stars, the trees, the wild streams; in the entire environment of the wilderness.

Helpful hints on who to write to, how to buy, what to gather, how to make and build appear throughout the books. And along with the "how to' stuff are pictures and story illustrations of the people who did, the American Indians of pre-assimilation days.

The books are simple and charming. Even if you have no intention of leaving the city battlegrounds for pesonal salvation in the country, the books are useful campout and craft-night-at-home guides. They can be obtained in bookstores, (Injun Jo's in San Anselmo turned me on to them) or by writing to Good Medicine Books, Box 1424, Golden, B.C. Canada. The volumes include: #1 "Life in Harmony With Nature,"($1.50). #2 "Companion Issue ($1.50). #3 "Traditional Dress Issue' (patterns, photos, drawings of traditional shirt leggings, vests, moccasins, dresses, belts, hairstyles, and face and body painting) and "Good Medicine in Glacier National Park"($1.50 about the Blackfoot People in the "old days").

Red Cloud, Sioux.

"They made us many promises, more than I can remember, but they never kept but one; they promised to take our land, and they took it."—Red Cloud, Sioux.

Indian in history textbooks

We live in a democratic society which we like to think gives us a maximum of freedom of the press, freedom of choice, freedom of all kinds. Yet neither children in our schools nor their parents have freedom to decide which textbooks they will study. These are chosen for them, usually at some high level of the state department of education. The books they study are those "approved" or "adopted" for certain subjects and levels.

This being the case, it becomes a matter of vital concern whether the material in these books is correct, intellectually honest, and objectively presented. Children cannot be expected to develop critical faculties in relation to books at an early age. Unless the teacher teaches them otherwise, they consider (as do many adults) that what appears in print is so.

Four years ago, a group of concerned Indian scholars, teachers, parents, and students took upon themselves the job of looking into the books from which our children and adolescents learn about the American Indian. This volume is the result. It is an impressive job, with depressing results.

Under the auspices of the American Indian Historical Society, the committee looked at over 300 textbooks and supplementary books used in public and Bureau of Indian Affairs schools. Each book was reviewed by at least two persons, and judged in relation to a set of criteria of factual and psychological accuracy and relevance. The criteria included matters such as the separation of fact from opinion; adequacy of space given to Indians; validity of treatments of Indian culture, past and present; and handling of the Indians' contributions to the world.

SOME BOOKS INSULTING

What was found is that there is not a **single text** among those examined that meets the criteria established by Indians for a good book from which to teach and learn about Indians. Some books fail more miserably than others. The best of them commit sins of omission, treating the Indian as a footnote to our history. Others are insulting, making Indians an object of scorn. One book is mentioned which tries to catch the student's interest by being funny. The jokes are at the expense of the Indians: "These early Indians were often called 'digger' Indians. They were called 'diggers' because the women and children were always digging around in the ground for seeds and bugs. The bugs were roasted and salted and eaten. They were very delicious, if you happen to like roasted bugs." (James Harlow, "Land of the Oaks," a junior-high text.)

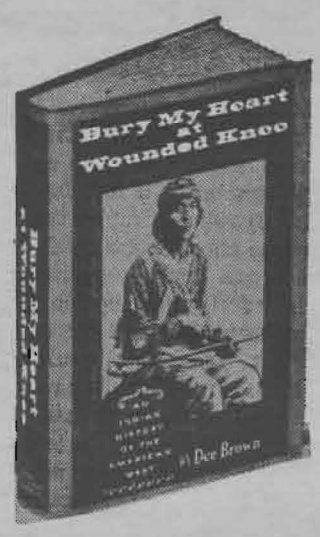
The next question is, what can we do about it? Having accurate texts written takes time and money. A number of books are in preparation by the American Indian Educational Publishers, and they should certainly improve the situation when they appear. Meanwhile, school goes on. If students are to learn about the native American, we will have to continue using some of these bad books for a few more years. Since this is true, curriculum planners and teachers can make of this survey a valuable tool. Anyone who is teaching a course involving Indians should get the book and read about his texts. Some are better than others, and the worst ones could be eliminated. Even if the book could not be discarded, the teacher would be alerted to its errors of fact and feeling, and be able to correct them in his own classroom. It will be far better for students to have accurate, honest texts, but until these are written it is useful to teach students that textbooks can be wrong.

For the teacher who wants to correct his own material, this book provides a useful bibliography of basic books about Indians in which the facts may be found. And as to the feelings—the teacher needs only to become aware of the feeling-loaded words that will get through to his students and create stereotyped Indians in their minds.

—ANNABELLE R. SCOOP
Albuquerque Indian School

The New York Times Book Review

March 7, 1971



"May well dominate the next century of literature dealing with American Indians...."

"It is THE book that many young Indians have wanted written for a long, long time. It is also a book that countless Indians, particularly including your reviewer, had wished they had written.... [It is] an engrossing history of the decades of futile but magnificent struggle to remain free.... In short, you can throw out the other books on the Indian wars."
—Vine Deloria, Jr., *Boston Sunday Herald Traveler*

THIS BOOK IS MUST READING. But it is expensive -- $10.95 at a bookstore. So it will be available to more Indians, WHITE ROOTS OF PEACE is selling it for $9.00 postpaid.

ALSO AVAILABLE: THE MAGIC WORLD (Indian Poetry selected by William Brandon) It is in hardcover for $5 postpaid (reg. price $6) or wait until September for the paperback at $2.50.

AND -- THE GREAT LAW, the Iroquois Constitution, illustrated by Kahonhes (John Fadden). Just $1, or 75¢ for 5 or more.

WRITE: WHITE ROOTS OF PEACE, Mohawk Nation
via Rooseveltown, N.Y. 13683

When the West was won and a civilization was lost

A History of the Indians Of the United States

By Angie Debo.
Illustrated. 386 pp. Norman: University of Oklahoma Press. $8.95.

By N. SCOTT MOMADAY

The old man Kiowa George Poolaw, who lived not far from my grandmother's house on Rainy Mountain Creek, died without having learned to read or write. But among his effects there was found a ledger in which he had kept a pictographic calendar of events, a history of the Kiowa tribe, from 1832 to 1900. Kiowa George was a deliberate man, and his method was simple; he set down the one or two most important events of each year and let it go at that. Such was his concept of history.

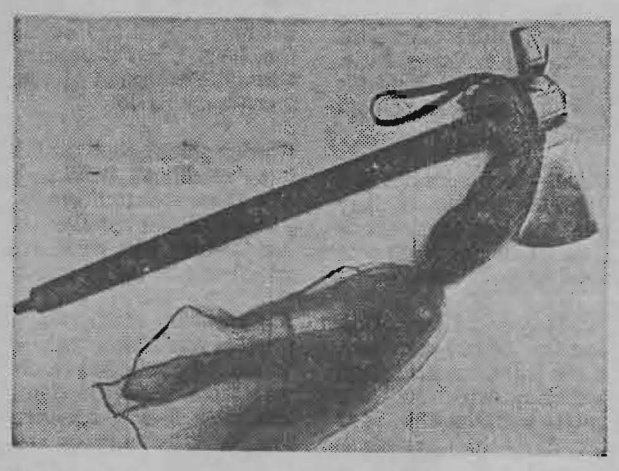
Thus there are recorded the winter in which Little War Bonnet was killed in New Mexico (1844-45) and the summer of the chinaberry sun dance, in which Yellow Wolf was born (1850). These things mean nothing to us, of course, but to Kiowa George, and his contemporaries they were moments in which the whole meaning of the past was concentrated. Referring to them his generation could know precisely where it was in time.

In the wake of much recent activity among those who have implemented programs in ethnic studies in our colleges and universities, there has developed an interest in what might be called the underside of American history. It seems to have occurred to us at last that there is a dimension to our national experience that remains relatively unknown—a dimension more richly documented than we could have guessed, and that is worth our while to consider and understand.

In the early 400 pages of Miss Debo's book we see how the familiar patterns of invasion, conquest and diplomatic administration emerge upon the geography of Progress. And familiar is perhaps the key word here. One has the sense that nothing is so appropriate to this account of the subject as the maxim that history repeats itself.

If Miss Debo's study is largely a reiteration of standard information, it is nonetheless carefully and usefully presented. What we have at last is a reference work, by and large, a grand summary of particular and historical knowledge. Moreover, there is at the end a consideration of quite recent events, a kind of survey of Indian affairs in the 1960's, on the basis of which the author is altogether sanguine about the future of Indians in this country; the final chapter is entitled "The Indians Find New Hope." There is good reason to be optimistic, certainly, and such a study as this should end upon that note. But Miss Debo's final chapter is not yet history, and the hope of which it speaks has yet to be realized.

IN MINNESOTA



**Peace pipe or weapon?
Purpose was questioned in trial.**

Court says peace pipe not weapon

By Robert Hagen
Staff Writer

The Hennepin County Municipal Court decided Wednesday that Clyde Bellecourt's "hatchet-like" peace pipe is "no more of a weapon than a bishop's cross, a baseball bat or the metal-tipped spear on the end of an American flag."

'The great preponderance of evidence supported the defendant's position and there was no testimony that any Indian had ever used such a peace pipe for a weapon. Certainly there was no indication this defendant intended to so use it," Judge Lommen said.

The speeding charge against Bellecourt was dismissed Tuesday by Hennepin County Municipal Court Judge Richard J. Kantorowicz.

Minneapolis Tribune Thurs., April 22, 1971

School Attempts to Heal Breach Dividing Indian, White Students

By BRIAN ANDERSON
Minneapolis Tribune
Staff Writer

BAGLEY, Minn. — It started the same way that hundreds of fights have started in hundreds of schools. A student, armed with a rubber band, fired a spitball at another.

Sometimes the incident has been accepted in the spirit of horseplay, and forgotten. But sometimes the incident brings out deeper animosities — feelings of anger and hatred that neither student fully understands.

When such an incident between an Indian and a white student occurred at the high school here last month, it precipitated more than a fight between two students. It divided the school into two camps — one Indian, one white. But it forced students and school officials to face a racial issue which they knew existed, and to do something about it.

Bagley, located 25 miles west of Bemidji, is just outside the White Earth Indian Reservation. About 10 percent of the junior and senior high school's 700 students are Indians. Another 100 Indians are enrolled in the elementary school. But the dropout rate is high. School Supt. Burdette Clifford said that only about four Indians graduate each year.

The day after the Feb. 9 fight, about 25 Indian students refused to attend afternoon classes. They met with school administrators and it was decided to establish an Indian-white student committee to discuss problems, such as prejudice among students and teachers, which the Indian students said existed.

The next day 40 to 60 students, most of them white, paraded briefly outside the school. They carried signs, such as one worded: "Equal Rights for Whites."

The student committee met in a closed session the next day and, according to one student, "The kids said what they felt. It cleared the air."

As a result of the committee's meetings, Amerind, an organization devoted to Indian concerns, has been established, and the students are planning to use some $1,500 raised last fall for programs to improve relations between Indian and white students.

"The kids have done something here," Robert Wiltsey, counselor, said. "They've worked this thing out themselves."

While the students have been working to sooth ruffled tempers, Indian parents, many of them remembering their own frustrating days in a white-dominated school, have sought changes in the educational system.

Last Monday night the school board, superintendent and the elementary and secondary principals met on the reservation with about 25 Indian adults.

The Indians were concerned about the fate of their children in school.

One young man said that, so far, none of his parent's 11 children, including himself, had completed school. Two were still in school.

"I had a helluva time in school," he said. "Nobody, including my parents, encouraged me. The first thing I thought of when I was 16 was to get the hell out of school. I'm sorry I did."

In a soft-spoken voice that carried a tone of defeat, an older man wondered how his daughter would get an education if an Indian boarding school wouldn't accept her. His daughter had been expelled from the Bagley school three months ago "for being a troublemaker," he said, and she hadn't been to school since. His daughter is 11-years old.

The elementary principal said he would do what he could to help.

"I just wish we had programs that give the kids personal attention," said Marvin Sargent, the White Earth tribal chairman. "The school makes criminals out of kids by pushing them out."

Dr. Tom Byfield, school board chairman, replied that the school tries to keep students enrolled, but that when the students become so disruptive that other students cannot learn, the school has no alternative but expulsion.

A list of seven recommendations was presented to the school officials by Melvin Clark, a reservation resident and member of the American Indian Movement (AIM). The recommendations included the appointment of an Indian to the school board, increased teacher-parent communication, better accountability of federal funds, better training of teacher aides, tutors for Indian children, workshops in Indian arts and crafts and abolition of the current grading system.

The school officials said they couldn't make a school board appointment since no vacancy existed, but they agreed to recognize and pay the transportation expenses of an Indian advisory board. A decision also was made to reactivate the Parent-Teacher Association.

The officials also consented to prepare a report on how federal funds allocated for the education of Indians are being utilized, seek college-age tutors for Indian students and plan additional training for teacher aides.

Herb Townsend, the high school principal, pointed out that in January the school began offering elective courses in Indian culture and Indian history, and that the school would welcome Indian resource people.

Despite a professed willingness on the part of school officials, students and Indian parents to resolve the problems, conflicts rooted in history aren't resolved overnight.

In Bagley, some Indians and some whites are hopeful. But even the idealistic students who feel they are making progress within the school admit that the situation beyond the school's walls isn't very optimistic.

"Some people aren't made to be reached," said Barb Byfield, a senior and daughter of the school board chairman.

"There's some prejudice," added Steve Clark, a junior and son of the reservation's AIM spokesman, "that you can't do anything about."

THE MINNEAPOLIS TRIBUNE
Sun., March 7, 1971

Trial becomes forum on Indian-white issues

By Joe Rigert
Of the editorial page staff

The legal purpose of a trial in Hennepin County Municipal Court last week was to determine whether a type of Indian peace pipe is an "assault weapon" forbidden to be carried in Minneapolis without a permit.

But the two-day session became also a forum for examination of some of the major Indian-white issues of the times — police conduct, white attitudes toward Indian culture, the revival of Indian religious beliefs, Indian generational conflict. The contradictions in those issues were shown to be nearly as pronounced as the contradiction in terms between "peace pipe" and "assault weapon."

The case originated Feb. 25 when two Minneapolis policemen found a "hatchet-like object" in the car of Indian activist Clyde Bellecourt after arresting him on a speeding charge. On March 3, Assistant City Atty. Edward Vavreck caused Bellecourt to be charged with violating the city weapons ordinance because the object appeared to have the "characteristics of a blackjack, sand-club, pipe club or chain club."

Trial testimony by the defense indicated that the object — with a pipe bowl on top of a brass hatchet-like appendage — is a peace pipe of a kind used in dances and other ceremonies because of religious and cultural significance. Defense witnesses also testified that Indians would not use — have not used — the object as a weapon.

Prosecutor Vavreck minimized any religious significance in claiming that the object could be used as an assaultive weapon. (So could the spear on the top of the American flag stand in the courtroom, said Bellecourt.) Defense attorney Douglas Hall contended that the police would not make a case over a peace pipe if they had any knowledge of Indian culture and religion.

"The significance of this case," he said, "is that forever and a day Indian people are arrested because their customs and beliefs are neither known nor respected."

Testimony of the policemen showed that they had received no special training to acquaint them with Indian culture even though they are assigned to the Model Cities precinct, which covers much of the South Side Indian community and was formed partly to improve police-community relationships.

The trial brought out clearly the Indian religious-cultural revival cited by Vine Deloria Jr. in "Custer Died for Your Sins." Deloria wrote that the revival, prompted by "the impotence and irrelevancy of the Christian message," is being pushed by young urban Indians who are refusing to accept white values as eternal truths.

"Such anomalies as starvation in the midst of plenty indicate to them that the older Indian ways are probably the best for them," he said.

Some of those "older Indian ways" described by Deloria include a tribal unity under which basic necessities were provided for all members, a structuring of personal relationships on the basis of individual accomplishments rather than on the basis of image or wealth, the compensation of victims rather than the physical punishment of the guilty in dealing with criminal conduct.

Ed McGaa, a South Dakota Sioux, law-school graduate, Marine fighter pilot who flew 110 missions in Vietnam, now assistant director of Minnesota Indian education, is one of those urban Indians seeking a revival of Indian traditions. McGaa talked at the trial of Indian holy men, the fast known as vision-questing, the Buffalo Calf Maiden, the keeper of the pipe. McGaa told how the Great Spirit sent down a daughter, the calf maiden, who gave the Sioux a sacred pipe. He said the pipe symbolizes the triumph of peace over the hatchet of war.

"She told us that our Father above was angry with His children because we were squabbling together," he said.

Bellecourt, another of the urban Indians and executive director of the Minneapolis-based American Indian Movement (AIM), related how whites in the late 1800s tried to stop Indian religion because it was a means of pulling the people together. He contended that there is no hope for the Indian today if he does not cling to his religion and his tradition.

Dennis Banks, an Ojibway Indian and AIM member like Bellecourt, described how religious functions now are being used to establish better relationships among tribes and how the peace-pipe involved in the trial had been given to him by the Sioux at one of those ceremonies.

But there were discordant notes.

George P. Fairbanks, 78, an Ojibway from the White Earth reservation in Minnesota, testified under subpoena against Bellecourt, saying he never had seen a combination pipe-hatchet before and considered it to be a weapon. Later, during a trial recess, Fairbanks derided the wearing of Indian ceremonial clothes and told two newspaper reporters that he didn't like the "shenanigans" of the Indian protests led by Bellecourt, Banks and other activists. He said such activities are giving all Indians a bad name and are causing an increase in white prejudice against them.

Fairbanks also voiced opposition to attempts to pin guilt on whites today for past treatment of Indians. He said he had worked for whites on farms and in the woods for most of his life and does not think they are guilty. "They call me a white-man lover," he said.

So irony upon irony: The white prosecutor attempted to discredit the Indian traditions that came partly from white exploiters. Asked Vavreck of Banks who was garbed in feathers, "Can it be said — in light of the fact your feathers are dyed — that your regalia is about as authentic as your claim for this particular weapon and no more?"

Minneapolis Tribune
April 11, 1971

Indian Sit-In Charges Are Dismissed

Trespass charges against 15 Indians involved in protest sit-ins at the U.S. Bureau of Indian Affairs (BIA) office, 831 2nd Av. S., a year ago were dismissed Monday.

The charges were dismissed by Hennepin County Municipal Court Judge A. Paul Lommen on a motion by Assistant City Atty. Edward Vavreck.

Vavreck said he requested the dismissals because BIA officials did not wish to prosecute. Each of the 15 earlier had pleaded innocent and requested jury trials.

The 15 are Dennis J. Banks, Mary L. Arpan, Mary C. Wilson, Arlene C. Nelson, Robert LaBrarie, Florence A. Hill, Judy A. Chosa, Peggy S. Bellecourt, Robert Rosebear, Andrew Solomon, Mary Lee Paper, Aurelius J. Nicfaboine, John G. Morrin, Randolph E. Borse and Esther T. Hamsmith.

THE MINNEAPOLIS TRIBUNE
March 30, 1971 ★

Indian families stake out a claim

Chicago today, March 12, 1971

Mrs. Betty Jack says Indians want action on their problems, not a barrel of whisky. (Daily News Photos/Fred Stein)

CHICAGO TODAY Photo

Indians stock victuals for what they hope will be a long stay in a semi-abandoned, heatless building at 1142 W. Ainslie st.

THE CHICAGO AMERICAN Indian Council has staked a claim on an apartment building at 1142 W. Ainslie Av., owned by the Chicago Dwellings Association.

"We have moved nine homeless families into the building," said Mike Chosa, head of the organization and the Chicago Indian Village, 854 W. Wilson Av. "We are going to keep this building. Most of us are armed and we defy anybody to get us out."

Chosa explained that the building is not an exactly ideal place. It is a 15-unit building and had 10 vacancies "because it has been without heat for 40 days and little children were getting flu and even pneumonia."

HE SAID COURT action is being taken to get the CDA to turn on the heat.

Chosa said that both white and Indian families have been moved into the building and are braving the chill to make their point.

Chosa said that representatives of his organization went to the Chicago Housing Authority yesterday to try and find housing for the homeless families. "Nobody was there," Chosa said. "They said Charles Swibel [CHA chairman] was visiting Israel."

The Indian organization Wednesday staged a two-hour sit-in at the Fourth Presbyterian Church, 126 E. Chestnut St., to highlight four demands.

THE DEMANDS INCLUDED a mortgage for an Indian housing project, money for a school for Indian children, $2,500 to find housing for the families that have now been placed in the CDA building and reinstatement of the Rev. Richard Lupke as minister for the Indian group.

Chosa claimed the Church Federation of Chicago "fired" Lupke. He said the Wednesday sit-in was staged at the church because it has some of the city's more influential persons in its congregation.

But he said the Rev. John M. Miller, associate pastor who met with the group, "gave us a lot of promises and no action."

–The Berkshire Eagle, March 24, 1971

Aid Sought for Stockbridge Indians To Acquire Tribal Land in Wis.

By JOHN SCHWEIZER

STOCKBRIDGE — An attempt is being made to muster area support for the efforts of the Stockbridge Indians of Bowler, Wis., to acquire tribal lands promised them by the federal government 35 years ago.

Spearheading the campaign is Mrs. Harold Pierce Jr., curator of the Stockbridge Library historical room.

Involved are 13,077 acres of what the U.S. Department of Agriculture calls "submarginal" timber land that it acquired title to when the former Farm Security Administration went out of existence. The land adjoins the 2,250-acre reservation set aside for the Stockbridge-Munsee Community, Inc., the corporate name for the Stockbridge tribe. The land is in central Wisconsin, about 90 miles northwest of Green Bay.

Sought for Colonists

The Stockbridge Indians, the only ones who served with the colonists in both the French and Indian and Revolutionary wars, were the first Indians to be granted U.S. citizenship. As members of the Mahican tribal group, they were the original inhabitants of the Stockbridge region and served under Capt. William Goodrich of Stockbridge as rangers in the Continental Army. Despite their contributions, however, they were forced out of the Berkshires by the influx of white settlers and by 1785, had moved to the Oneida Lake area of central New York.

Continued pressure from white immigrants again forced the Indians to move on. Eventually they settled in central Wisconsin.

Although the adjacent Farm Security land was purchased for the Indians in 1936, Congress never enacted the necessary bills for the transfer to the tribal council.

The 13,077 acres, while held by the Agriculture Department, are administered by the Department of the Interior through its Bureau of Indian Affairs at Ashland, Wis.

The lands are reserved for the exclusive use of the Stockbridge tribe, but they could be sold off anytime. This is why the Indian Bureau has discouraged the Indians from building on the land or using it for nontimbering purposes.

Sportsmen Opposed

He attributed this to a lack of popular support, plus a somewhat unfavorable attitude by some western legislators who have had previous dealings with Farm Security transfers. The most immediate opposition to the bills, Coyhis explained, is generated by groups of sportsmen in Wisconsin who fear the loss of hunting, despite the tribe's policy of keeping the land open for such use.

The tribe particularly needs the Farm Security land for economic reasons, Coyhis said. The tribal coffers contain only $2,500, and the only corporate income is a $25 monthly rental fee from a house the tribe owns.

About 500 of the 700 members live on the reservation, but few are able to eke out a living on the land. Most of the wage earners work in neighboring towns.

There are no stores or commercial establishments on the reservation, and not all the receipts from the hardwood lumbering that is permitted benefit the tribe. The so-called "stumpage fees" that the Agriculture Department receives from the Indians for cutting operations have totaled more than $70,000 since 1960.

The proposed legislation is contained in House Bill 4865, introduced by Obey of the Bowler congressional district, and Senate Bill 722, introduced by Sen. Gaylord Nelson of Wisconsin.

According to Aught Coyhis, Stockbridge Tribal Council president, similar bills have been introduced before on behalf of the tribe, but they have always died in committee.

Coyhis requested that letters supporting the legislation be sent to local congressmen and to Sen. George McGovern, whose subcommittee is reviewing the bill.

INDIAN DIRECTORY LISTING WANTED

Numerous attempts to obtain a comprehensive and complete listing of all Indian organizations, Indian Centers, or even a listing of Indian publications across the country have resulted in receiving only partial listings from each source. Apparently, there is no one single directory of ALL INDIAN GROUPS or all Indian activities.

The purpose of this directory is to provide Indian people with a convenient ready reference to who's who in the North American Indian scene, what's happening and where it's at, and where they can write to or call to contact whomever they desire for whatever reason.

This Indian directory will include separate sections (each section having its own designated color for easier accessibility) for each of the following:

1. Indian Centers
2. Indian & Metis Friendship Houses
3. Urban Indian Organizations
4. National Indian Organizations
5. Indian Athletic & Sports Clubs
6. Indian Churches (Traditional and Christian)
7. Indian Schools (Government and Private)
8. Indian Dance Groups
9. Indian Hospitals
10. Reservation, Reserve & Rancheria & Pueblo Representatives
11. BIA Area Offices & Agencies
12. Dept. of Indian Affairs & Northern Development Offices & Agencies (Canada)
13. Colleges with Indian Studies Programs
14. Prison & Reformatory Indian Inmate Groups
15. Indian Tribal Councils & Business Committees
16. Indian Magazines, Newspapers & Newsletters
17. Indian Libraries
18. Indian Museums
19. Indian Individuals REQUESTING their own names and adress to be published indicating their preferred tribal; or organizational affiliation (or both) listing.
20. (Any Additional Suggestions?)

This directory will be revised and published annually. Any new organizations that are formed, addresses being changed, or deletions that should be made we would appreciate being advised of.
Thank You.
AMERICAN INDIAN DESK
Scientific Analysis Corp.
4339 California Street
San Francisco, Calif. 94118

Indians Move Into Abandoned Army Radio Station Site

MIDDLETON (Lake County) — Alcatraz invasion leader Richard Oakes was among eight Indians who faced trespass charges today in a takeover of an abandoned Army radio station site.

Lake County Sheriff's Capt. Howard Norton said approximately 25 Indian men, women and children entered the 649-acre area Saturday night and reclaimed the land on behalf of the Pomo Tribe.

Norton's force of deputies, who blockaded the road into the scenic area of occupa-

Indian activist spokeswoman Grace Thorpe said Oakes was arrested by deputies as he attempted to leave the occupied area to get supplies for his friends and family, including his wife Anne and their children.

For Housing

Mrs. Thorpe said the Lake County site is sought for use as a housing area for Indians who have lost their own property and for a spiritual and cultural center.

–S.F. Examiner May 3, 1971

The Indian movement in Chicago

April 10, 1971

LA museum sit-in nets conviction

LOS ANGELES (AP) — A dozen persons, most of them Indians, have been convicted of trespassing for their sit-in at a local museum to protest displays of Indian skeletons and religious artifacts.

The jury which handed down the verdict Thursday deadlocked, however, on an additional charge of disturbing the peace.

The twelve were arrested Jan. 12 after they locked themselves into the Southwest Museum's archeological auditorium.

The demonstrators contended that exhibits of bones unearthed from Indian graves and of "Kachina dolls" and medicine bags are sacreligious and that such items should not on public display.

The group had accused Dr. Carl Dentzel, director of the museum in the near-downtown Highland Park area, of reneging on a promise to close exhibits featuring Indian bones.

The district attorney's office was considering whether to retry the group on the charge of disturbing the peace.

INDIAN DRAFT RESISTANCE GROWING

North American Indians have long opposed the draft laws of the United States people. In 1941, Ernie Benedict, now Director of the North American Indian Travelling College at Akwesasne, went to jail rather than be drafted -- and later enlisted after his release. The other picture on this page shows Iroquois statesmen in Washington -- also in 1941 -- protesting the intrusion of the American Government in their affairs.

Thomas Banyacya, spokesmen for the religious Hopi people, spent many years in prison for refusing to be drafted, and paved the way for young Hopi of today to gain exemptions on religious grounds.

In 1968, Tom Porter of Akwesasne was indicted for failing to comply with the draft, and two years later, his case was withdrawn by the U.S. Attorney And then there is the case of Sid Mills, who is deeply involved in the Washington State fishing struggles, who withdrew from the Army in 1969 and whose statement is reproduced in part here.

The basis for draft refusal by Indians usually follows two lines: one the legal argument based on interference in the sovereign rights of an Indian Nation, deficiencies in the U.S. Citizenship Law of 1924, or treaties with the U.S. Government. The other argument is spiritual/religious, a type of conscientious objection.

A NATURAL AND FREE RELIGION

Perhaps the only natural and free religion left in the United States exists in the medicine lodges of the Plains People, the Kivas of the Pueblos, the smokehouses of the Northwest, or the Longhouses of the Iroquois. They have not defined or categorized their Great Free Spirit. They have not seen fit to write a Bible or articles of faith.

But the natural religions do not have the legal protection of charters. As the Command Authority at Fort Lewis tells Indians over and over, the Indian "religion" is not a recognized religion and therefore the Army is not required to respect it.

The results of this hardline military attitude create grievious hardships for many Indian GI's who end up in large numbers in stockades throughout the land. At one time, 64 Indian GI's were incarcerated in the Fort Lewis stockade out of a total population of about 300. The percentage is staggering when you consider the fact that Indians make up only three-tenths of one percent of the total U.S. population.

Indians who chose to become conscientious objectors will be asked many questions which are difficult to answer because the terms do not fit natural religions. For instance, there is the question on the nature of belief. One might answer that he believes in the order of the natural world, the Creation. He might speak of a need to be close to his spiritual environment, of his respect for life, or moving contrary to his spirit in engaging in political wars.

Indians who require letters of support for their C.O. applications may turn to their own spiritual leaders, or to such men as Thomas Banyacya of the Hopi (Box 112, via Oraibi, Arizona) or Sakokwenonkwas (Box 203, Mohawk Nation, Hogansburg, N.Y.), Mad Bear Anderson, etc.

The National Interreligious Service Board for Conscientious Objectors is interested in helping American Indian CO's who are having troubles getting their claims recognized, in counselling, or in approaching the national headquarters. Their address is below:

NATIONAL INTERRELIGIOUS SERVICE BOARD
560 Washington Building
15th & New York Avenue, N. W.
WASHINGTON, D.C. 20005

AKWESASNE NOTES is interested in obtaining statements from Indian religious leaders about beliefs that would interfere with an individual participating in warfare of the sort engaged in by the U.S. These statements will be available to Indian youth who are formulating their own beliefs, and those who are preparing CO applications. Send them to the paper, via Rooseveltown, N.Y.

Recently, a Seneca living in Cleveland refused induction on grounds that he is a member of a sovereign Indian nation. Dennis Jon Brown, youth director at the Cleveland Indian Center, grew up on the Allegany Reservation. He cites the Pickering Treaty of 1795 between the Seneca Nation and the U.S. to support his contention.

When William Hammack was attempting to gain release from the army, his petitioners said: " The old argument that Indians are citizens of the US by virtue of the 1924 citizenship act and are thus subject to draft laws is pure nonsense because forced citizenship violates International Law; forced citizenship violates our treaties and our sovereignty. In addition, Indians cannot be considered aliens. If anyone is an alien, it is the white men who passed that law and run the army."

In 1970, the Puyallup Tribe passed an ordinance making its members exempt from the draft. They still have a suit entered against the U.S. Govt. to force the Selective Service and Defense Department to honor the ordinance.

1941

Iroquois Leave Court After Opposing Draft-

NEW YORK—Representatives of the six nations of the Iroquois Indian tribe and their attorney quit Federal court after arguing that drafting their tribesmen into the army is a violation of treaty obligations. 11-21-41

Mohawk leaders counsel their young men not to become involved in the American political system in any way. "We have our own nation to keep going," they say. That is why Mohawks do not vote in elections, and why many Mohawk young men do not register for the draft.

The chiefs have consistently backed up those who follow the Longhouse ways, with support, financial help, and guidance. They have been strong and successful, although the trail is often hazardous, and the risks are arrest and imprisonment.

Martin Neptune, twenty-year-old Penobscot Indian of Old Town, Maine, has been active for sometime in youth work in his community. He was specifically interested in revitalizing the ancient religious practices, and in fact had started to construct a longhouse.

But on February 12, he was arrested by U.S. Marshalls on a bench warrant for failing to appear for induction. Bail was set at $2500.

Janet McCloud, Tulalip, has been active in counselling GI's in the Washington State area, the center of GI Indian resistance, just as it has been with the Iroquois in the East that draft resistance is strongest."

ERNEST BENEDICT

INDIAN POWER, draft resistance, and the effort to keep the way of life alive is now a new thing. This photo is Ernie Benedict, who as a young man in the 1940's published a newspaper here at Akwesasne, wore his hair long, and went to jail for draft refusal. His elders paved the way for him, and he paves the way for us. We honor him now.

MATERIAL ON THIS PAGE, THE NEXT PAGE AND AN EARLIER ARTICLE ON THE INDIAN HERITAGE OF NON-VIOLENCE WILL BE AVAILABLE SOON

...for distribution to Indian youth in a separate reprint. They are free of charge, although donations are accepted to defray print costs.

Let us know how many you wish. Write WHITE ROOTS OF PEACE Rooseveltown, N.Y.

Help give Indian young men information of alternatives so they can reach their own decisions. They DO have a choice.

FROM THE TOMAHAWK STATEMENT

The atrocities that this ruthless government has heaped upon the Indians is, at last, coming into the light of justice. No longer is the government able to use coercive tactics to keep the Indian from standing up and demanding a redress of its grievances.

When this government of the United States was created, there were not any Indians representing Indian interest. When constitutions, amendments, and laws were being drawn up, the American Indian was, of course, not invited to take part in any of the proceedings. Evidently, Indians weren't considered to be part of the country, so to speak.

It appears that (the draft) is one of the last genocidal tactics of the United States -- to rob the Indian Nation of her last and most prized resource -- her proud young men.

The Indians are fully aware of the United States involvement throughout history and how the U.S. operates its system of capitalism. The Indians of today see that the Vietnamese people will become the "Indians" of tomorrow if the U.S. succeeds in dominating the governments of Southeast Asis.

I therefore officially state that I refuse induction, or to become part of any agency of the Selective Service.

Steven J. Aubid
Minnesota

FROM THE STATEMENT OF SID MILLS

I am Yakima and Cherokee Indian and a man. For two years and four months, I've been a soldier in the United States Army. I served in combat in Vietnam until critically wounded...

I owe and swear first allegiance to Indian people in the socereign rights of our many Tribes. Owing to this allegiance and the commitment it now draws me to, I hereby renounce further obligation in service or duty to the United States Army...

The U.S. would have accepted sacrifice of my life in Vietnam in a less legitimate cause -- in fact, nearly secured such sacrifice and would have honored such death. Yet I have my life and am now prepared to stand in another battle...

My decision is influenced by the fact that we have already buried Indian fishermen returned dead from Vietnam , while Indian fishermen live here without protection and under steady attack from the power processes of this Nation...

I will not be among those who draw pride from a past in which I had no part nor from a proud heritage I will not uphold.

We must give of ourselves today, and I will not be content to have women and children fighting in my stead. At least, I will be among them -- at the least they will not be alone.

The disturbing question is, "Why must they fight?" There is no legitimate reason why this Nation and State of Washington can not respect the equitable interests and rights of Indian people and be responsive to our needs.

An Indian GI's testimony on racism

By MARY LOUIS

DETROIT, Feb. 24 — Evan Haney, Indian Vietnam veteran from Oklahoma, testified during the Winter Soldier Investigation conducted here last month. He told of the racism he suffered all his life and while he served in the U.S. Navy.

A news blackout by the commercial press kept from the public the testimony of Haney and 10 other non-white veterans.

Following is a compilation of Haney's testimony and interviews:

"One of my main reasons for coming to the Winter Soldier Investigation was that I had been in Vietnam and saw what was going on. The same massacres happened to the Indians 100 years ago. Germ warfare was used then. They put smallpox in the Indians' blankets. . .

"I got to know the Vietnamese people and I learned they were just like us. . .What we are doing is destroying ourselves and the world.

"I have grown up with racism all my life. When I was a child, watching cowboys and Indians on T.V., I would root for the cavalry, not the Indians. It was that bad. I was that far toward my own destruction. . .

"Though 50 percent of the children at the country school I attended in Oklahoma were Indians, nothing in school, on television, or on the radio taught anything about Indian culture. There were no books on Indian history, not even in the library. . .

"My father is a Methodist minister. My mother went through seventh grade and my father through fifth grade."

"My parents suffered oppression as Indians but "they figured there was nothing they could do about it. They wanted to have a good job, land, money, cars, security moneywise. They didn't want us to go through the problems they had of not knowing white language and culture.

Learned own culture

"But I knew something was wrong. I started reading and learning my own culture. It made everything come clear.

"There is nothing for Indian people in the U.S. as it is. They can't get jobs. A lot of Indians are on welfare. You hardly find any Indians working at all.

"I saw the Indian people at their happiest when they went to Alcatraz or to Washington to defend their fishing rights. They at last felt like human beings."

In Haney's view, the demands of the Indian people for restoration of land "held in trust for them" by the Federal Government, strict pollution control, self-determination, decent social services, and free access between the U.S., Canada and Mexico, are demands "for all the people, not just Indians."

EVAN HANEY

Land for all

"All the land belongs to everyone, not just the land 'held in trust'," he said. "We want it not just for ourselves but for everybody.

Haney ended his testimony with this warning:

"When the Indians made peace treaties with the white man, we made them to last 'as long as the grass shall grow, and the rivers shall flow. But what if the grass stops growing, and the rivers stop flowing?"

Caught In The Draft

To the Editor:

One of the real ironies of being a young Navajo Indian is that of the military draft. For right now, young Navajo men are currently subject to the draft only because of a resolution passed by the tribal council on January 12, 1942 which has never been repealed. Shortly after the United States declared war on Germany and Japan, Selective Service officials came to the council and got a tentative resolution that would permit young Navajo men to be inducted into the armed forces. But even though the resolution is still in effect, the national emergency which prompted it no longer exists. And furthermore, it is in direct violation of the Treaty of 1868 which clearly states that no Navajo male may bear arms.

So it would be behooving to those concerned to know that the Viet Nam war does not constitute a national emergency nor did the Korean war, and yet thousands of Navajo men have unquestioningly died in vain. And as long as that resolution is in effect and remains unacted upon, thousands more of the best in Navajo youth may die before the Indo—China war is over.

But the real irony lies in the fact that so many young Indians are forced to fight and die in the Indo—China war because of the so—called SEATO treaty of 1954, when it was the same United States who broke over 400 treaties with the Indians. It should seem rather strange that the United States honors the SEATO treaty with a little funky country half—way around the world and sacrifices half a million of her troops to keep that commitment, and yet to her first citizens, she would dishonor their most sacred treaties and act in such violation thereof.

So then the question arises of whether Indians really should fight and die for a country that does not take their sacred treaties into consideration; much less their human dignity. Would Sitting Bull or Crazy Horse have joined the Seventh Calvary to practice genocide on their own people just because it was the patriotic thing to do? Perhaps as far as the thinking Indian is concerned, American—style patriotism is irrelevant and a bit premature. After all, were not Geronimo and Tucumseh also patriots? Maybe not super gung—ho red communists or even anti—Americans who should go back where they came from, but rather native American patriots. Yet, patriots of a different kind but of a higher order who not only stood up for their America, but fought for it as well. Can white America cop that? Can white America cop the fact that Geronimo didn't have to draft the young men in his tribe to fight for their land? And yet they were condemned without reservation as being the sub—human savages who stood in the way of progress and the great European invasion.

All these little ironies lead up to the inescapable conclusion that the draft resolution still pending before the tribal council represents a premature death certificate for all eligible Navajo male draftees, and now is a good time for the MacDonald administration and the council to do them a great service (no pun intended) by immediately and unconditionally repealing that resolution. ALL POWER TO THE NAVAJOS.

John Redhouse (Pfc.)
585—52—4650 Co. E—Stu. Bn.
Ft. Benjamin Harrison, Ind.
46216

GRINNELL, IOWA, HERALD-REGISTER

A temporary 'fort' for the kids--

Kids at Merrill Park have been having great fun with this new piece of playground equipment installed by Miracle-Jamison. The teepees and fort-like structure carry out the theme of the Old West, and kids can "camp" in the teepees, climb on the fort, and use the slide. Unfortunately, though, the structure has been set up only for display purposes. Unless the city decides to purchase the "fort", it will be removed within a couple of weeks, local recreation officials said.

John Wayne Defends Taking Indians' Land

Movie "Gun" Hero

John Wayne, Indian Killer

PLAYBOY

may, 1971

PLAYBOY: That's hardly the point, but let's change the subject. For years American Indians have played an important—if subordinate—role in your Westerns. Do you feel any empathy with them?

WAYNE: I don't feel we did wrong in taking this great country away from them, if that's what you're asking. Our so-called stealing of this country from them was just a matter of survival. There were great numbers of people who needed new land, and the Indians were selfishly trying to keep it for themselves.

PLAYBOY: Weren't the Indians—by virtue of prior possession—the rightful owners of the land?

WAYNE: Look, I'm sure there have been inequalities. If those inequalities are presently affecting any of the Indians now alive, they have a right to a court hearing. But what happened 100 years ago in our country can't be blamed on us today.

PLAYBOY: Indians today are still being dehumanized on reservations.

WAYNE: I'm quite sure that the concept of a Government-run reservation would have an ill effect on anyone. But that seems to be what the socialists are working for now—to have *everyone* cared for from cradle to grave.

PLAYBOY: Indians on reservations are more neglected than cared for. Even if you accept the principle of expropriation, don't you think a more humane solution to the Indian problem could have been devised?

WAYNE: This may come as a surprise to you, but I wasn't alive when reservations were created—even if I *do* look that old. I have no idea what the best method of dealing with the Indians in the 1800s would have been. Our forefathers evidently thought they were doing the right thing.

PLAYBOY: Do you think the Indians encamped on Alcatraz have a right to that land?

WAYNE: Well, I don't know of anybody else who wants it. The fellas who were taken off it sure don't want to go back there, including the guards. So as far as I'm concerned, I think we ought to make a deal with the Indians. They should pay as much for Alcatraz as we paid them for Manhattan. I hope they haven't been careless with their wampum.

PLAYBOY: How do you feel about the Government grant for a university and cultural center that these Indians have demanded as "reparations"?

WAYNE: What happened between their forefathers and our forefathers is so far back—right, wrong or indifferent—that I don't see why we owe them anything. I don't know why the Government should give them something that it wouldn't give me.

PLAYBOY: Do you think they've had the same advantages and opportunities that you've had?

WAYNE: I'm not gonna give you one of those I-was-a-poor-boy-and-I-pulled-myself-up-by-my-bootstraps stories, but I've gone without a meal or two in my life, and I still don't expect the Government to turn over any of its territory to me. Hard times aren't something I can blame my fellow citizens for. Years ago, I didn't have all the opportunities, either. But you can't whine and bellyache 'cause somebody else got a good break and you didn't, like these Indians are. We'll *all* be on a reservation soon if the socialists keep subsidizing groups like them with OUR TAX money.

Indian Wars Veteran, 103, Dies; 1 Left

WASHINGTON (AP) — One of the last two surviving Indian Wars veterans, Reginald A. Bradley, died Friday in Grass Valley, California, at the age of 103, the Veterans Administration reported.

That leaves Fredrak W. Fraske, 99, of Chicago, as the only living veteran of the Indian Wars. However, there are some Spanish American War veterans who are older.

Bradley was born in England near London and educated there, and came to this country at 21. He first settled in Virginia and later moved to New Mexico near Deming, where he became a ranchhand. Enraged over Indian massacres, he joined the United States cavalry at Fort Bowie, Arizona. Later, he became a rancher and forest ranger.

Until he went to a nursing home a few months ago, the Veterans Administration said, he had been living with relatives. Death was attributed to old age.

Fraske is a former litter bearer with the 17th United States Infantry who never shot at an Indian or had to duck an arrow. His unit was sent to Idaho in 1894 to quell one of the last uprisings.

MUSEUM OF THE AMERICAN INDIAN
HEYE FOUNDATION
BROADWAY AT 155TH STREET
NEW YORK, N.Y. 10032

Editors: I have just recently received, and read the March issue of your fine paper, and as always found it most enjoyable. You are to be congratulated for bringing so much material together for everyone to read.

However, there was one article to which I objected, your call for a boycott on Kellogg's product. Since I had a hand in the initial preparation of the small cards you mentioned, and since most of the specimens illustrated (though not all) came from this museum, I take the liberty of writing you...

I had not known about the original Sugar Smacks promotion until a friend showed me the little plastic casts; I agree wholly with you that they are pretty awful! Therefore, when the company approached us and asked how they could improve their give-away objects, I was willing to consider the request..Their approach was so straight forward and intelligent that I was quite surprised -- they realized the plastic items were not the best representation of the Indian, and they wanted to include something which would be more educational, more interesting, and more acceptable to the Indian people. I was sufficiently impressed by their discussion that I agreed to help; as a result, I accept the full responsibility for the cards as they now appear. I must frankly tell you that as the cards have been issued, I can find nothing which is offensive, nor insulting to the Indian. Therefore, I wholy disagree with you that these cards are "just as offensive as the last one." On the contrary, a serious effort was made in every case to use sixteen subjects which would educate, which would point out Indian cultural values, and would indicate the fine differences between the various regions of America -- thus getting away from the same old beads -buckskin-tomahawk routine. The company was particularly concerned to give a series which would help, not hurt, the Indian point of view.

I suggest that the subjects chosen are in good taste, and that the text which describes them does so in Indian terms in a manner helpful to any youngster, Indian or White, so that he would understand what is important in Indian life -- and that there is not condescnding nor racist attitude whatsoever in the text.

I regret that you found the Halloween mask suggestion offensive. The purpose here was deliberately made so as not to suggest that a child make a Kachina mask, or a False Face. I particularly used the term "Halloween mask" so that there would not be any such distortion of Indian masks. It may well be that in this particular wording my feelings did not come through clearly; for I did have in mind precisely the point you raised, and wanted to avoid offending any sacred mask concepts....

In a way, I feel that your wholesale condemnation of a project such as this may well do more harm than good. If you damn the bad projects -- which you certainly should -- then it would seem to me that you ought to carefully consider that in which a careful, sincere effort has been made to improve If you still do not approve, then make a constructive effort to influence change. ..

Cordially yours,

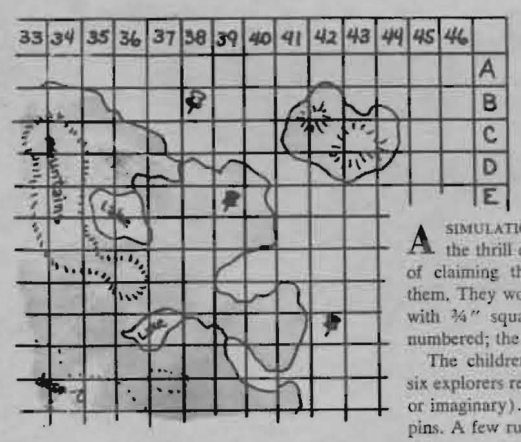
Frederick J. Dockstader
Director

(Editor's reply: The Kellogg controversy began with that company putting a "free toy Indian figure" (see illustration above) in their cereal boxes. We objected, calling this racism at the breakfast table. We wrote the company suggesting that they withdraw the offensive materials, that they make reparations to some Indian cause, and that they submit further Indian materials to a board of representatives from major Indian organizations. We received no reply. Readers who did complain to the company received letters defending the "toy Indians."

In the last issue, then, we called for a further boycott of Kellogg products. Since the company did not reply to our letter, we did not feel that they were making a "careful, sincere effort" as Dr. Dockstader suggests.

We reprint below some of the texts from the cards so that readers may form their own opinions. We stand by our original feeling that Kellogg's is far more interested in selling cereal (and making money) than it is in bettering Indian-white relations, for surely a company of that size can do something more substantial than put a 2"x4" card inside a box. It is the promotion <u>itself</u> rather than the cards per se to which we object. We do not doubt Dr. Dockstader's interest or competence in providing texts for the cards, but we call on him to join with us to see that Kelloggs and all other advertisers do not exploit and commercialize Indians but instead work with us all in <u>substantial</u> and genuine ways.

Readers interested in making their feelings known can still do so by writing W.W. Kellogg Company, Battle Creek, Mich. or as they do their grocery shopping.



HOW RACISM BEGINS: White children start to learn about other peoples early in life. They can trade Indian cards from their cereal boxes, or munch on a Big Wheels Cake. In school, they can play at "exploring the unknown continent" and when they have mastered that, at "colonizing the unknown continent". If the savages give them trouble, at recess they can play Fort and Indians (see previous page) just like John Wayne, who, it seems, hasn't been acting at all.

POISON: Keep Out of Reach of Children

Exploring an unknown continent

JAY W. REESE 44

A SIMULATION game gave my fifth graders the thrill of discovering new lands, the joy of claiming them, and the pride of naming them. They worked on a 3' x 4' tagboard grid with ¾" squares. The vertical squares were numbered; the horizontals were lettered.

The children divided into teams of two to six explorers representing different nations (real or imaginary). Their "ships" were colored map pins. A few rules guided the adventure. As the ships started from the east, I drew in the coastline of an imaginary continent. They could go only three squares a day. Any coastline within one square of a ship was claimed. If two ships were near, it became disputed territory and the explorers bargained. New nations received names such as Anglia, Daneland, Navarre, and Nordmark.

In discussing early explorations, the children found that explorers usually set up a base from which to move inland. When mine discovered a likely location for one (which was named), they had to wait a day before exploring and claiming more land. The pins (now representing explorers) could be moved two squares a day along rivers, one square for level land, and one square every two days across mountains and deserts. Groups of explorers frequently weighed the advantages of going inland or continuing along the coast, perhaps discovering bays or peninsulas en route. Daily explorations took about ten minutes of the social studies period because teams often debated their next moves in advance.

When completed, the map was used to simulate conditions leading to the Revolutionary War. Explorers became colonists in their new nations. As the mother country, I simulated laws, imposed taxes, restricted trade, and appointed dictatorial governors. When some colonials voted to revolt, we discussed their chances of success if they proceeded independently or banded with other colonials.

Living history as explorers or colonials left indelible impressions on the students.*

MR. REESE is now teaching a sixth grade at Danebo Elementary School, Bethel School District No. 52, Lane County, in Eugene, Oregon.

* leaves a pretty indelible impression on the native peoples, too (From the INSTRUCTOR magazine)

WRITE TO THE COMPANY AND PROTEST THEIR DEGRADING ADVERTISING . . . DEMAND CONGRESS ENFORCE LEGISLATION OUTLAWING DISCRIMINATION AND UNTRUE ADVERTISING.

Kellogg's

If you don't like it, do something about it.

Hostess BIG WHEELS CAKE

ITT CONTINENTAL BAKING CO.
Public Relations
Rye, N.Y.

Dear Editors of the Notes: Now it is Hostess' turn to be insulting and horrendously crude about the American Indian.

Elizabeth Mintz

"White Roots of Peace"

. . . a North American Indian Communications Group

In December, 1968, the Mohawks of Akwesasne blocked the International Bridge on their land, and 48 people were arrested. In getting out the information and raising support, AKWESASNE NOTES was born.

In August, 1969, the North American Traditional Unity Caravan came to Akwesasne and inspired by that experience, a group of 12 started to tour this continent, talking to Indian groups about the traditional life, and began to personalize the newspaper by meeting those who read it.

Since that time, both movements have grown, and now are making a significant impact in the Indian situation. It is time now to stop to look at the trail behind, the trail ahead and decide what we must do.

We know we need to develop work quarters and living space to handle the increased load, and to reflect the way we believe. We have resources to build cabins, to plant and grow, to begin a communal life in the ancient ways.

We know we need additional help. For the paper we need people who can devote time to correspondence, to mailing lists and to putting the paper together. We have funds now to put out some pamphlets and posters, booklets and similar materials. But that will require people who can type and think and draw, too.

For the travelling group that visits Indian reservations and urban groups in Canada and the United States, as well as college campuses, we need people to speak and sing, to demonstrate crafts, to drive and dance. We need people to talk about their causes. We need artists and spiritual leaders, and young people who want to learn.

What we are trying to say is that we want others to join with us in the work we are doing -- for a week or a year.

We can offer only enough money to buy the essentials of clothing and personal needs, shelter and medical expenses. That is the way we all have done it for 2½ years now, and we've survived.

How the new community develops, how the travelling group develops, what the newspaper does will depend upon who gets involved. Ideas are welcome, and it will be good to counsel with fresh minds.

Other things can be done: drama, radio shows, children's books, LP albums, and anything else that will keep the Indian cultures vital, and our people healthy and strong.

We also invite people to think about how WHITE ROOTS OF PEACE can help their own movement. By working together, we can strengthen each other.

If you are a photographer, artist, crafts man, concerned thinker, community worker, writer, singer, or involved in any other creative work, let us know how we can work together to further your activities.

So, if you can get involved in any way, for any length of time, write us about it, about yourself, or Akwesasne people can visit us at Mike Boots' barbershop.

WHITE ROOTS OF PEACE
Mohawk Nation at Akwesasne
via Rooseveltown, N. Y.

We Get Some Very Far Out Mail

Gentlemen: On reading your March issue, my first reaction was that at last here may be a paper truly dedicated to the American Indian, but on reading further, I realize that you are out to cause the Indian even more degradation and embarrassment as it is obvious that you do not research nor so much as verify your news items. Your paper will only instill more racism and hatred.

You have made some offhanded and adverse remarks about the Mormons, particularly concerning the Intermountain School in Brigham City. Obviously you do not understand the Mormon and his relationship to the American Indian.

If your paper is not just another pinko stinko to further fowl (sic) up the American Indians, how about giving a responsible Mormon equal space concerning the Ramah and Intermountain Schools.

Enclosed is my address plate so you can remove my name from your gratis issues until such time as you can circulate a truly representative Indian voice.

Lt. A.G. Thompson
San Antonio, Texas

(Although we believe that with its many newspapers radio and TV stations, churches and missions, the Mormon Church does not need our modest efforts to obtain "equal space", we reprint below its own statement on its relationship with the Ch of the Forest: (The Editors)

The sons and daughters of Zion will soon be required to devote a portion of their time in instructing the children of the forest. For they must be educated, and instructed in all the arts of civil life, as well as the gospel. They must be clothed, fed and instructed in the principles and practice of virtue, modesty, temperance, cleanliness, industry, mechanical arts, manners, customs, dress, music, and all other things which are calculated in their nature to refine, purify, exalt, and glorify them, as the sons and daughters of the royal house of Israel, and of Joseph: who are making ready for the bridegroom. . . . " (James R. Clark. *Messages of the First Presidency*, pp. 254-256.)

Sirs: In your Letters of March, Great Wolf's Spirit takes issue with the sachem of the Wampanoag Indian Tribe Lorenzo Jeffers because of his presence in Plymouth, Massachusetts, with Billy Graham.

He may well be grossly misjudging Jeffers' motives. He said, at the time: "Nobody expected me to make a speech. But I have to say this: Chief Massosoit who met the Pilgrims when they came, though he could not read or write, had more human principles, more human decency, than any other person who landed on these shores. I ask you only one thing -- that you help my people now. Appeal to your Senators and Congress Men to help the Indian gain what they deserve."

George Frazier Miller, Jr. M.D.

People: Although I think and learn from each piece, the Alex Jamieson thing was gentle, knowing, and searching. I have great respect for this man in a quiet, real way. He seems close to the center.

C. Polinsky,
St. John, New Brunswick

The Heard Museum
22 EAST MONTE VISTA ROAD
PHOENIX, ARIZONA 85004

Friends: On page 38 of your March issue, a letter written by Richard Clemmer mentions us, and I would like to tell you what happened here. The Heard Museum had bought several Hopi kachina masks and a few other pieces of material intended to be used in sacred religious ceremonies. We bought these things in good faith from an honest person, but he had gotten them from a Hopi who had stolen them. One day a group of Hopi leaders came to Phoenix to talk about the masks and ask for them back. There are two Hopi men on the Heard Museum staff, and so we talked the whole thing over. We all agreed that, since the masks had been stolen, we ought to return them and we did. We all feel that we did the right thing, but some have criticized us. What do you think?

Richard Conn, Director

Rarihokwats: On June 5, the American Indian Cultural Group at San Quentin Prison will hold their annual powwow.

Last year, many people who promised to come didn't. Maybe it's because they look at us in the same way that society looks at convicts. Whatever the real reason is, I hope it has changed, just as we have changed.

Oh, we still have a few brothers who think they're tough, a few glue-sniffers and apples. But within the past year we've gotten a few things done. Such as starting an AllTribes Halfway House in San Francisco. We are trying to get jobs for those who go there. We are working on an organization to help our younger brothers and sisters who are on the road to degradation, the same one we've travelled.

All I am trying to say in this letter is that I sincerely hope that none of our people have forgotten us...us here in prison. When you are speaking out and asking for something, don't forget us.

Anyone interested in attending our Powwow, or in sending us greetings from a distance, write:

American Indian Culture Group
California State Prison
San Quentin, California 94964

Your brother,
name withheld

Notes: This letter is most urgent. It is being directed to you as you are the leading "Indian Newspaper" in the country. Your efforts are appreciated.

Here in the west we are growing more aware of the Anthropologists, Journalists, and Publishers of thousands of books and magazines using the First People (Indians) as a tool to make a "successful living". We stand back and survey the situation.

The Anthropologist writes Indian books, teaches Indian classes, excavates Indian gravesites. The Publisher puts Indians on the front page, allows articles, uses Indian art. The Journalist gathers his story from whatever source necessary -- research, interview, imagination, following the pattern of previous researchers and writers.

There is a void that must be filled. Of all the writing and printing and researching and digging, the condition of the Indian peoples changes very little -- while the writers, teachers, and publishers progress in the field where Indians lack the most -- economy.

This letter is not to mean Indians want a lot of money from someone writing about them, for that is not true. However, there is a huge number of Indian writers and artists who are naturally in a position to put more feeling or understanding into an Indian article or book than any hundred thousand other people.

For other people to continue this Indianness Prostitution in the fields of writing and art places the other people in the position of the pimp who has not paid the whore for many hundreds of years!

I ask all Indian people to refrain from divulging information for either books or other publication to RAPISTS...IT IS TIME FOR INDIANS TO WRITE ABOUT INDIANS AND INDIANNESS -- if it is to be written or expressed at all.

Darryl Wilson
Spokesman/Minister
Foreign Affairs

(People with material for publication in this newspaper or as a separate pamphlet or book are invited to submit it to AKWESASNE NOTES, via Rooseveltown, N.Y., for consideration.)

THE CO-WAY COOPERATIVE MOVEMENT is developing an adobe community dedicated to the natural way of life. With donated land, orchards, livestock, it hopes to tie in with the Tierra Amarilla Land Grant people. Chicanos, Indians, and whites are involved. Info: CoWay, 2522 General Marshall St. N.E., Albuquerque, N.M. 87112.

Notes: The Crazy Horse Movement will occupy Mt. Rushmore, the "Shrine of Democracy" in the sacred Black Hills of the Teton Sioux as soon as weather permits. Our drums will once more be heard around the world. We welcome all Nations, and ask for their support.

The movement was born of the exhausted patience of those who have waited too long, and of the impatience of those that will wait no longer. Wakantanka places his Chosen Ones among us from time to time to help us. Crazy Horse was one of these. We have chosen him for our inspiration and our spirit guide. We will follow his example of how to be men, and how to be proud of our heritage. Send support to:

Verna Gannon
635 Paha Sapa Rd.
Rapid City, S.D.

Native American Centre FOR LIVING ARTS

BUFFY STE. MARIE is working on the development of a Native American Center for the Living Arts. Native American culture is continually exploited by non-Indian culture through the media of the arts. In the interests of accurately presenting our own history, developing our own artists, the new center will include theatre, dance, music, film, sculpture, crafts, painting, a library of films, books, tapes, a museum. She proposes the center as a convocation center for Indian groups as well.

Three companies would be formed, one which would be based in the center, one which would tour the non-Indian world, and a company working in Indian communities. The three would rotate. Write: Delia Opekokew, #18, 325 E. 57th St., New York.

WALTER JACKSON, principal chief of the Cherokee Nation, died in late April at the Institute of Health in Bethesda, Maryland where he had extensive heart surgery earlier this year. Noah Powell, the vice-chief, will assume his position at Cherokee, North Carolina.

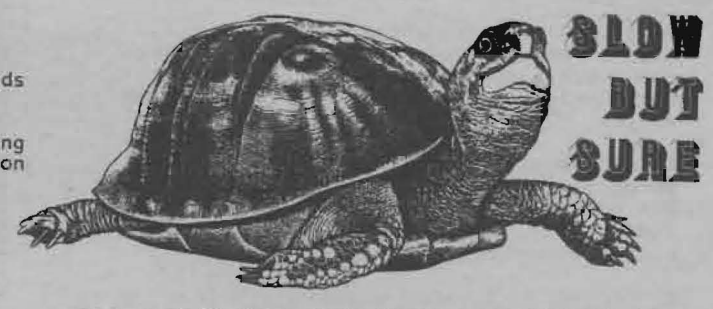
INDIAN EDUCATORS needed to coordinate Native American Studies at University of California at Berkeley, and to administer programs at TRIBE in Bar Harbor, Maine. Write them for information.

GEORGETTA STONEFISH RYAN is editing an All-Indian issue for BLEB Poetry Magazine. Send work with a stamped self-addressed envelope to BLEB, Box 322 Times Square Station, N.Y., N.Y. 10036.

SMITHSONIAN INSTITUTION has established a new program in "Indian Awareness" to conduct research and organize educational programs and presentations in Indian cultures. Mrs. Clydia Nahwoosky is director of the program, which aims to help in creation of an awareness of ways of life among Indians on reserv ations and in urban settings. Included will be a touring exhibition. Hope it will help Indians become aware, or there won't be any Indians to become aware of.

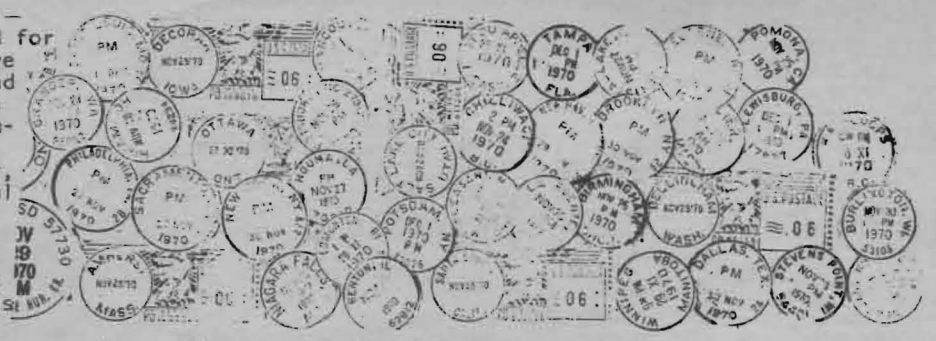
PLACE AKWESASNE NOTES in your local bookstore, smoke shop, office, church foyer -- increase a knowledge of what is happening in the Indian world in your own community. We'll send 6 copies for $2, payable either before or after they're sold.

To make this paper, 3.3 cords of wood, 135 gallons of fuel oil, 270 pounds of limerock, and over 180,000 gallons of fresh water were used. How much life was destroyed by the production of 4,620 kilowatts of electricity it took? We hope you make your copy valuable so as to make up for the life it took to make it.



SORRY THAT THIS ISSUE IS LATE, but Indian time, you know. We're still tired from too much travel, but we've started on the May issue now, and hope to have it out about June 4. This issue is being mailed on May 13th, if you want some idea of how long it takes to get to you. The June issue will be mailed before the end of that month, and sometime during the summer you will get your July/August issue. But send in clippings, contributions, photos, and news of there won't be anything to send out.

(our apologies to the Turtle Clan)



HOW THEY SEE IT

Gentlemen: I have been working with and for Indian people for many years now. I have some appreciation for Indian cultures and some of the special problems that Indian people face. I have a great deal of sympathy for some of the specific problems that you present in your paper. However, I am impressed by the fact that the total message of your paper is:

(1) All whites are bad.
(2) All Indians are good.
(3) Every bit of dealing between the Indians and whites brings the Indians out on the short end of the deal.

Frankly, I just don't believe it. Historically, Indians have done a good job of butchering each other up long before and after the white man got in on the act. Historically, many whites have given Indians a dirty deal -- but many have been quite fair and honest also. Your paper reflects neighter of the above facts.

As a student of human nature and human relations involving many diverse peoples of the world, I am personally convinced that if the Indians had been more numerous than Whites, and had the upper hand over the Whites, they would have given the Whites a dirty deal. It is in the nature of humans to do this. The first Negro slaves were not slaves of White people, but of other Negroes. Many Indian tribes took slaves from other Indian tribes. It is in the nature, I repeat of groups of humans to assert dominance over other groups of humans wherever they can -- and regardless of racial background.

There is no "Noble Red Man". No group is "noble". The Biblical judgement that "All have sinned" is applicable to all groups as well as individuals. You complain about the BIA. I believe that you have many reasons, just and right ones for complaint. The remedy? Get out from under the BIA completely. Stand on your own two feet.

If the above sounds like I am not sympathetic please forgive me. It is precisely because I am sympathetic that I write this. Your completely negative attitude is going to turn many people off, people who would otherwise be supporters. I am one of these.

I withhold my name because of my close involvement with Indian people here.

postmarked from a Pueblo, N.M.

(The editors look forward to reading the replies of our readers to the above letter.)

Notes: As a big favor to all the Indian parolees in Seattle, please let your readers know THE INN needs help. It is a two-story residence at 2710 23rd Ave. So. which provides food, shelter, and brotherhood for ten Indian parolees. No other such program exists here now. No funding is being received. THE INN has been open since Sept., 1970, in urgent need of food, toiletries, bedding, cookware, and MONEY for operating expenses. We ask your support so our people will not return to institutions.

Randy L. Kay'-axen

Sirs: We want information about volunteer service work. One of us, Sharon, has a Mich. teaching certificate in secondary science. The other, Ted, is trained in meteorology and natural sciences, but could teach if a certificate is not required. We would like to teach and work on an Indian reservation but would like your readers to let us know of any form of service for which we might qualify.

Ted & Sharon Gibbs
1718 W. Pierson B84
Flint, Mich. 48504

Dear Brothers: I read your AKWESASNE paper when it comes in the mail at my home. Some of my Indian friends think I'm militant.

We have a printing company and hire only Indians. White people make me sick at times, and I get tired of going to public schools, but the Indian has to, to get ahead of the whites. I am age 12.

At our printshop my father prints Indian bumperstickers. Some white people even busted all our windows because of our Indian print-ups.

Alfreda Doonkeen
Oklahoma City

(The printing company is at 1612 NW 4th, Oklahoma City if you have work to be done)
The Editors.

Sir: Our Native American brothers incarcerated at the Correctional Training Facility at Soledad, California, are attempting to form a Native American Culture group. They are totally without any type of literature. It is improbable that you have any funds, but implore on the generosity of their peopl

It is improbable that you have any funds, but implore on the generosity of their people on the outside. Send money and material to James D. McKay, #A20446, Correctional Training Facility, Soledad, California.

Rosealie Willie
Alameda, Calif.

Notes: This is the fourth letter I have started to write to you and had to give up because the things I want to say sound phony on paper. I can find no way to express my appreciation of your effort without sounding ridiculously excessive; still I would like to say this:

I am white, and I am ashamed of what my people have done. I am white, but I am undeservedly proud of the people on whose land I am a squatter and a visitor. From you we were given space, freedom, food, the Bill of Rights, wisdom and much kindness, and we have repaid you by taking what was given and defiling it and destroying it. What fools we are!

But take comfort -- for we seem to be busily trying to destroy ourselves and each other now, and since destruction is our strong point we will probably succeed.

Pauline Burton
Long Beach, Calif.

State University of New York at Buffalo

Notes: A group of us from the Program in American Studies are starting a Journal of American Studies devoted to radical critiques of contemporary American society and culture.

Much of what presently passes for the study of America is in fact the study of a self-serving presentation in history of a social class which acquired, and then monopolized, among other tools, the means of investigation within the academy. Intellectuals have, in general, displayed a massive inattention to the implications of Martin Nicklaus' reminder that "the first law of sociology is that the oppressor researches the oppressed."

We are looking for drafts, outlines, ideas, poems, stories, drawings, plans.

American Studies House
124 Winspear Ave.
Buffalo, N.Y. 14214

Friend: We have been complaining against material derogatory to American Indians. We are monitoring the Daniel Boone series at WTEV, sitting in on films six to nine hours each week. We also have been given a half-hour time to put on an Indian culture program.

Necia Hopkins
N.E. Schaghticoke Assn

MOTOR CLUB OF AMERICA COMPANIES

Sir: The MOTOR CLUB NEWS is currently involved in obtaining information pertaining to the contemporary American Indian and his involvement with the development of the tourist industry on or nearby Indian reservations. We feel that the development of the tourist industry could benefit the Indian both socially and economically, while at the same time helping to familiarize other American people to the Indian culture.

I believe that if other Americans were given a greater opportunity to experience contact with Indians, as I have myself, they too might establish a better understanding and admiration for the Indian people, along with a realization of the problems facing various tribes today.

I would greatly appreciate if you could supply me with information pertaining to the development of tourist trade on the Indian reservations. I would also be interested in obtaining opinions from both young and old, reservation and non-res. Indians, about having the opportunity to bring such industry to the reservation, etc.

Cheryl A. Weinstein
Motor Club of Amer.
484 Central Ave.
Newark, N.J. 07107

Editors: Indian students throughout Wisconsin college campuses have begun to organize into clubs in order to unite as Native Americans in an alien environment.

We think it would be a great idea if your paper were to start a column concerning what is happening with Indian students across the country. Go in beauty,

Lois Hall
Milwaukee

(We are always glad to have information from the campuses. Also, the National Indian Youth Council, 3102 Central SE, Albuquerque, New Mexico puts out a good paper.) The Eds.)

Rarihokwats: Too long have the Indians of Louisiana been asleep. Too long have the whites here taken advantage of them. The time has come when the Indians of Louisiana must stand together and be counted. They too have a voice, and their voices must be heard around these United States of America.

The forgotten tribes of Louisiana are in need of the prayers of all nations. The Coushattas (Kosati), the Tunicas, the Houma, the Chitimachas on Louisiana's only reservation, and others have need of unity with all other Indians in these Americas.

We will have a powwow in Baton Rouge July 29, 30, and 31.

Dawn Breaker
Box 52883
Baton Rouge, La.

Editor: We have a Oriwestman (Original Western Man) club here at the Arizona State Prison. Our library welcomes any Indian literature.

Edwin Miguel
Box B-29228
Florence, Arizona

Friends: I hate to criticize the invaluable and always helpful AKWESASNE NOTES, but please, please put date on each clipping copied, also source. This is very important for those of us trying to right some wrongs.

Fred Fertig
San Francisco

(Readers can help by seeing that this info is on clippings they send in, if at all possible. Sometimes wire service materials are a compilation of many newspapers and are identified only as AP or UPI. Sometimes if information is valuable, we reprint even if those sending the clipping have omitted the date. The Editors)

Sirs: We are two white kids from the East who will have our Master of Public Health degrees in Medical Care Organization at the end of August, 1971. We have each had experience working for communities that were developing methods of making the health care system more responsive to their needs.

What makes two white kids want to go out West and work for Indians? It presents an alternative to the bureaucratic, paper-pushing type jobs that most people with our training seem to be going into. Secondly, Indians just are not getting adequate medical care. Thirdly, we recognize the need for Indians to be doing these kinds of things for themselves. But if there are few Indians who currently have expertise in the health field, we would welcome the opportunity to help you make the system responsive to your needs.

If you feel there are roles we could fill, we would like to hear from you.

Tim Rogers & Chuck Schwager
1001 S. Forest #105
Ann Arbor, Michigan 48104

Editors: Sometime ago a sentence in AKWESASNE NOTES put me in contact with Rose Auger, of Driftpile, Alberta. This is a monumental lady. I've never seen so much courage packed into one human being in my life.

As bad as the situation of Indian people is in the United States, they are not also afflicted with such a physical remoteness and the subzero temperatures as are the Canadian Cree.

I want you to print this if you can, in the hopes that maybe just one more person will get interested. They need so damn much help and they need it now -- money, any amount, for food. They're starving...but I don't have to tell you that. It should go to

Mrs. Fred Campicn
Driftpile, Alberta

...and for that sentence in Akwesasne Notes, you have my deepest thanks.

Edward Holbrook
Higganum, Conn.

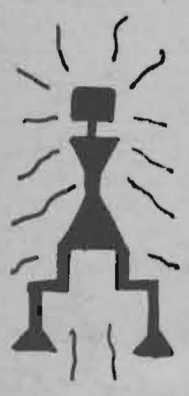
MOVING ON

Brothers: Thank you for the good clean pine smell of the Great Law of Peace...a beautiful strong book.

I think we'll see a day not too far off when Earth will restore great honor to the Indian people. I sure hope/work so.

George Hoyt

NORTHERN OJIBWAY RADIO FOR COMMUNITY EDUCATION



Greetings: We have received our license to broadcast, so we are collecting tapes, making interviews, building a sound studio. Stan Stevens from Lake Helen Reserve is our newest crew member -- he speaks Ojibway. Keep up the good work.

Susan R. Strong
Box 489
Nipigon, Ont.

(Kenomadawin plans to broadcast in isolated northern communities. Support it!)

Friends: Send me 100 copies -- these papers go like Fry Bread -- they don't have time to get cold.

Mrs. Nathan Hoffer
Wapato, Washington

(Others wanting to offer Akwesasne Notes to their community to increase Indian awareness can obtain a bundle for resale by writing us at Mohawk Nation, via Rooseveltown, N.Y.)

CHICANO CULTURE GROUP CALIFORNIA CONSERVATION CAMP WHISKEYTOWN, CALIFORNIA

Rarihokwats: We received your GREAT NEWSPAPER today and we want to thank you for thinking of your Brown Brothers here...We feel your hearts, we hold out our hands to you in Brotherhood...

We, Red and Brown, are all branches of the same tree, flowers of the same garden, waves of the same sea. We will see a new sun, with a far more beautiful horizon...Keep standing TALL as we have been seeing YOU and when you need added help, just look around and you will see us there!

Los Carnales de Bronce,
Dennis Goff

INDIAN ISLAND RESERVATION

Box 1
R. R. #2
REXTON, N. B.

Akwesasne: After reading Eddie Sowder's letter about the sugar beet harvesters, I'm reminded of the Micmac and Malseet Indians when they head out to the blueberry and potato harvest in Maine. The conditions are just as deplorable for us.

We leave our homes in New Brunswick, Nova Scotia, and Prince Edward Island towards the end of July and go to the blueberry barrens in the U.S. When we get there, we live in tar-paper shacks with leaky roofs and earthen floors. The beds are made of boards, although some people make them a little more comfortable by putting hay on them. Outside there is usually one out-house to be used by a dozen or more families. The drinking water is usually a waterhole a mile or so in the woods. For cooking our food we have small pot bellied stoves and some farmers are generous enough to give us wood for heating and cooking. We eat fry bread and potatoes boiled with pork until our first pay cheque.

Everyone in the family works in the fields from dawn until about 4 p.m. The work is very hard for a full-grown man, because the raking is tiresome, the baskets are heavy, and the sun is usually very strong. The field-bosses make us pick the poor berries first, and he tells us that the other fields are better...We usually stay until the end of August and then we all go back to our homes to prepare for potato harvest which starts in mid-September.

While we live on the blueberry barrens, we buy our food fromsmall grocery stores about twenty miles away. The price of food and clothes is raised when we arrive in July, and lowered when we leave.

Now the potato harvest is much harder work, and much less wages and much colder because it lasts until November...

GI-DA-A-SEE means are you sore all over? I know, because I've been a Micmac for fifty years, a chief for 36 years, and I've been GI-DA-A-SEE before.

Peter J. Barlow

Dear Editors: The opening of the Indian/Chicano University in Davis, California is a great thing! My only hope is that it might expand and someday open an "Anglo Education Department" so that we Anglos might have the opportunity to really learn how to live.

I am a person who has for some time questioned the values of the dominant white society. I have come to believe that it is the Native Americans and their values who truly understand this land, Mother Earth, and who realize the nature of life itself. To say I know all it means to be an Indian would be a lie, but I am trying to gain a better understanding and to live by your values.

Steve Ruddick
Lawrence, Kansas

Akwesasne Notes: That tribute to me in the March issue means more to me, I swear, than all the big media reviews I've ever had.

Akwesasne Notes must keep going because it ties everything together.

Dee Brown

(Dee Brown is the author of Bury My Heart At Wounded Knee (see page 40 of this issue.)

(The enclosed letter along with 3333 signatures was sent to the Right Honorable Pierre Elliott Trudeau, Prime Minister of Canada.)

Suomen Intiaaniliitto - Indianförbundet i Finland
Finnish American-Indian League

Head office:
Hammars
Finland

Hammars
Hamari
☎ 915/10 143

Dear Sir,

We, the undersigned members and friends of the Finnish American-Indian League, having heard and understood details of the Canadian government's new "Indian policy" do hereby strongly protest implementation of this policy on behalf of the Original People of Canada and urge its immediate withdrawal.

We further urge recognition of all aboriginal rights and treaties in accordance with the terms of the Two-Row Wampum Treaty of Friendship.

Such a move as compulsary citizenship and integration can only result in the loss of aboriginal lands, relegation of the Native Peoples to city slum living conditions, the loss of culture, identity and the ultimate genocide of a People long sorely oppressed.

The Original People of Canada and their nature-near philosophy of life belong to the whole world and it should be a first rate culture scandal if this People should be emerged into the white man's society and the little fragments that still are left of their unique colourful culture should be destroyed. *This must not be done.*

We consider this not to be an interference in Canada's interior affairs because the Aboriginal People of the Americas, the only one Redman in the world, is a separate race, which certainly ought to have a place in the sun among other free nations. Yours respectfully

Finnish American-Indian League
Kias Gustafsson

CIBECUE DEMANDS LOCAL CONTROL

Editors: Our situation here at Cibeque, Arizona, is very bad. We have white people who are supposed to educate Apache children. The fact is that according to them, they are educating savages who can't learn anything. The principal of the school here has really split the people. He has followers here who believe that he is a good man concerned for the Apache people.

Kenzie Early, a supporter of Cibecue protest

The situation here is sad because people could do something but they are afraid and have so little power. The corruption is uncalled for, but we can't even go to the Area Office in Phoenix because he has friends there through the Masonite order. The National Indian Youth Council has been instrumental in helping us, but we realize now that it is up to us to fight.

So, we support other Indian movement , and we hope that other outside Indians will support us. We are hoping to have an independent school board who can reach its own decisions without dependence on the principal...We appreciate what you are doing.

Kenzie Early

Jag är 10 år, och är mycket intresserad av indianer. Men. varför har indianerna blivit utrotade?

Margareta

(Translation from Swedish) I am 10 years old, and am very interested in the Indian people. But why have the Indians been killed? What is the background to all these frightful things the Indian people must have to live with?

There is so much I do not understand. What do the Indian people need most? Is it strength, power, to build up their culture again? Or is it food, or do they only want to be alone, that we white people leave them alone?

My question is: what need the Indian people most?

Margaretha Samuelsson
Nackrosgatan 3B
75 437 Uppsala, SWEDEN

Dear Readers!

Brothers: Our school (Tlateloleo) is still operating -- now on a full-time basis. My history class is very much in need of a tape-recorder and movie camera to be used in documenting our progress. I wonder if any of your readers can help us? At our school now there are Cheyenne, Aztec, Laguna, Sioux, Choctaw, Creek and Seminole.

The recorder and camera will be used in our field studies with traditional Indian elders.

The Crusade for Justice is holding a campaign for Ernesto Vigil, Chicano political prisoner who is going to trial for refusing the draft. He is married to my sister, a Sioux.

Linda Bordeaux
2195 West Warren
Englewood, Colo.

Brothers and sisters of Indianland: Though no longer publishing and editing Smoke Signs - Fire Flames and shooting the TRUTH with my fire-pen to the four-corners of all the ROBBED native land of the Americas, here I am to greet you through the pages of Akwesasne Notes.

As many of you may have read in the December, 1970, issue of my paper, I was forced to stop publishing due to my being laid off from my job.. But, though sad enough, I have gained a lot of hopes and happiness in seeing so many new Native publications springing out.

Keep on reading, writing, and helping Akwesasne Notes and other native publications, for it is through communication that the UNITY of all Natives of the Americas will be reached sooner.

Spiritu Siboney

∞

Dear Akwesasne People: Enclosed is a check for an amount which I would like to have cover my subscription to your paper. I don't really know how much to give you; my particular cultural deprivation is such that my limited mind is only capable of dealing in terms of fixed prices, arbitrarily assigned "values", rules, regulations, inflation, exploitation, and extortion.

However, I find your own "Indian-style" of distribution "from each according to his ability, to each according to his need" to be a lovely and refreshing change. Your paper is fantastic, informative, illuminating, and horrifying. I am trying to turn as many people on to it as possible. Keep it up.

Doreen Jones,
Minneapolis, Minn.

∞

Notes: The two main categories among the Native peoples of North America are the Indian and the Apple. Unlike the Indian, the apple usually hold down better jobs and finer cars. The apple is a threat to the Indian Nation: to our community life, our political life, our economic life. These people have become traitors to us and will do the Indian no good. This fact must be recognized by each and every Indian....

These sellouts judge everything in the white standard of thinking, worshipping practically every object that represents the whites. They seem to see the greater privileges that go along with selling-out. Actually, these people are sick and confused, and will end up on a black couch telling their problems to a white psychiatrist...

LeRoy Wayne Anderson
Ionia State Reformatory

∞

Notes: It is fantastic to see the tribute to Indian women in your last issue. I have been telling my friends for months that Indian women have a tradition of being very strong and highly involved in the direction of tribal life -- I am enraged by the stereotype of the Indian squaw. The white supremacist male historians have indicated continuously that Indian women were passive and had very low positions in the tribes.

White men have crucified their own women and made them into dependent, pampered, cowering concubines. He has made them adapt to one style of feminine beauty and action (the Playboy stereotype) and made those who didn't fit the image feel worthless and ugly....

The Indian woman of modern day often tries to play the white man's interpretation of the Squaw. (doing all the dirty work, not speaking her mind, nor being listened to) and the man plays the white man's interpretation of the Buck (material and sexual conquest, keeping women under his thumb.) In traditional societies, though, male and female children were raised with equality, none was more favored than the other. Each learned skills and ways of advising and supporting each other. The phrase "women's work" had dignity, not the implication of servitude it does now.

The women were proud to be women, not thinking of themselves as inferior men, not wishing to be men. It is time to return to this tradition.

Kathy Smith

UPON SUBMITTING PROPOSALS FOR
FEDERALLY FUNDED SUMMER PROGRAMS

You and I. We know
Each other well.
We are dealers
In important words.
Dabblers in heavy concepts.
We meet to flick
Our tongues deliciously
Across profound ideas.
We nod and smile.
We understand.

So spring comes again
And like a lover gone
Mad with meaning,
I send you solemnly
This year's ponderous supply
Of words.
Neatly typed
And double spaced
That you asked me for.
And couched in poetry.

I send you a poem of poverty's wars.
I sing of jobs and work experiences
And training for disadvantaged
And deprived and disenfranchised youth
With grass or other kinds of roots
From impacted areas of inner cities
And ghettos and barrios
To help their self-images and self-concepts
And give them growth experiences
That are meaningful and creative
And life-changing.
WOWIE -- ZOWIE -- ZAP!!!

You respond pleasantly enough
In triplicate. Asking only
That I fill out
One million count them
Important forms in quadruplicate
Mailing each one to fifteen different
Important persons, sitting in 63 different
Offices, taking hundreds of days
Calling themselves bureaucrats
Who as we all know
Are the keepers of the red tape.
And you will send me post haste
By return mail, if not sooner,
The bread.

But I know
A sweet-faced young dude
In blue knit cap
With paint on his nostrils from
Sniffing and on his jacket
Who writes his name on
My house and still high
Steals the battery out of my car
Because mistakenly he thinks
It will run his stolen tape deck.
Who does not ever go to school
And thus cannot achieve the lofty
Rank of dropout.
The invisible man all too visible
By his acts
Known mostly to the guys at juvie and camp
But not to his own mother.

And one thing bothers me:
What does that young dude know
Of our important words? What does he
Care for our heavy concepts? What can even
Our bread do for the
Already too enduringly human quality
Of his all too personal
And almost-over life?

M. Junge
from CON SAFOS
Box 31085, Los Angeles
California 90031

RED WINE

I don't want your red wine, white,
I've had that wine before.
You gave it to our fathers
Before you'd start a war.
Then sneak into our camps at dawn
And slaughter us in bed.
I don't want your red wine, white,
I know what made it red:

It was the blood of women,
Of children
And old men.
We trusted you for many years:
We won't do that again.

R. Bacon

TALKING FROM A CAGE

The first of many and the last of a few
I felt the only pain that died as it grew.

Exiled in solitude, molded on steel, paying
for contracted crimes that didn't seem real.

Time was like a melting pot for everything
I'd done: pain, joy, alive and dead,
second, first, and none.

Stinging thoughts that grew with rain, that
grew from inner glands; singing things that
I'd forgotten from inner strings and strands.

Months were days, and days were numbers I'd
fought and won my rage: a piece of life I'd
always know, talking from a cage.

Don Rex Lane
Folsom Prison

ON WATCHING A HOCKEY GAME IN A PUB

He hesitated momentarily,
Then approached resolutely
And sat himself at my table.

Asked how it feels being an Indian
In a white man's world
And I asked how it feels being a person
In my world.

He said he wasn't in my world
And I said exactly.

He insisted that I wasn't different, really,
That I was just as good as he.

He bought the beer
And said he had nothing against Indians
Indians were like any other people.

He burped and leaned forward
Conspiratorily
And said, now, really, how DOES it feel?

Harold Linklater

SIMULATED WAR-DANCE TOURIST ATTRACTION
AT THE ST. CROIX INDIAN RESERVATION

With the sickness
Of discare, dying, lying
Seeing no hope at all.

Dancing to the beat
Hatred of white burns bright red:
The dance becomes real.

Carl Stoeckel

You've given too much
sickness
hate
greed
war
You've taken too much
land
children
peace
culture and
happiness.

Hand's Off My Pride!!

Jody Bettles

I AM HUNGRY

I was hungry and you
landed on the moon.

I was hungry and you
told me to wait

I was hungry and you
set up a commission

I was hungry and you
told me I shouldn't be

I was hungry and you
had missile bills to pay

I was hungry and you said
"Machines do that kind of work now."

I was hungry and you said
"The poor are always with us."

I was hungry and you said
"Law and order come first."

I was hungry and you said
"Blame it on the Communist."

I was hungry and you said
"So were my ancestors."

I was hungry and you said
"We don't hire after 35."

I was hungry and you said
"God helps those...."

I was hungry and you said
"Sorry, come back tomorrow."

Eugene Tso

GRANDFATHER

Grandfather sings, I dance.
Grandfather speaks, I listen.
Now I sing, who will dance?
I speak, who will listen?

Grandfather hunts, I learn.
Grandfather fishes, I clean.
Now I hunt, who will learn?
I fish, who will clean?

Grandfather dies, I weep.
Grandfather buried, I am left alone.
When I am dead, who will cry?
When I am buried, who will be alone?

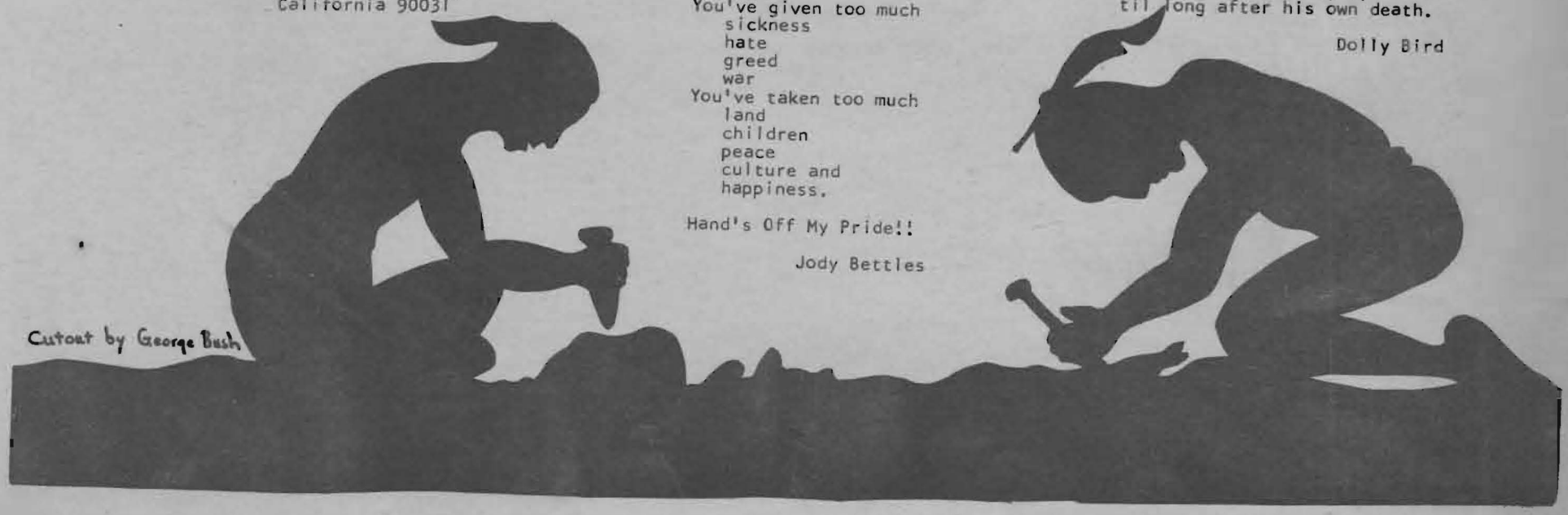
© Shirley Crawford

THE WORST CRIME

And I will tell you
the worst crime
And I will tell you
just one time.
Not murder, not rape,
not theft in the night.
The treachery
that can not be undone
but will
last as long as life
is to take one fromho

is to take one from home
(Anyone from any home)
He will never return.

Yes he may see
his birth soil but
never can his traveled feet
take root
The smell of him
will never blend
into his native air
And his mind will be troubled.

He who would plant the desert juniper
in foreign earth
He who would bring the mountain child
to town shelter
And he who would tame
the wild bird of prey
He does murder everyday
til long after his own death.

Dolly Bird